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# OUR SUNDAY VISITOR

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## O. S. V. Outlook

**Our age has lost the sense of sin.** Instead of conforming their lives to standards of the gospel people are erecting their own standards to conform to their weaknesses. The modern tendency is to allow each person to be a law unto himself except in the matter of drinking.

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**This tendency is the natural result** of a lack of moral training in childhood. The child that was never taught to obey its parents cannot be expected to obey the Church. The child which never had its conscience formed has no inward voice to which to listen, and hears only the outer voice of bad example and of evil inclinations.

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**The world should have been very grateful to Pope Pius XI for his Encyclical on the Christian Home,** if only because its observations and provisions make for a far better morality. The Holy Father in defending the old and century-long respected standards of morality strengthened the position of Protestant churches, which have no supreme voice through which to speak to a world so sadly in need of spiritual direction.

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**Referring to marriage the well** known non-Catholic author, Rowe says:

"If you would have the nuptial union last,
Let virtue be the bond that ties it fast."

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**All through history we could gather** expressions like some of the following taken from leading thinkers of their particular age. Socrates says: "Virtue is the beauty and vice the deformity of the soul."

Massinger wrote: "Virtue, though in rags, may challenge more than vice set off with all the trim of greatness."

South observes: "Were there but one virtuous man in the world he would shame the world and not the world him."

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**But we live in an age when vice** arouses no shame; when virtue, though inwardly revered, is outwardly combated by people who have actually built up organizations or fostered movements against its general practice.

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**There is a philosophical saying to** the effect that "no good is worth much which is not lasting". On this principle marriage cannot be worth much if it is not lasting, because it is supposed to be based on intimate friendship. But who would care to cultivate friendship and then to break it off violently? Which two persons, having any honor, would marry if they did not think that they could be life-long friends? Yet it is common in our age for people to marry with an understanding that they are free to cultivate other friendships, which, if they become stronger, will justify the breaking of the marriage friendship.

# The Editor Comments On The Pope's Latest Encyclical

## What Was The Council Of Ephesus?

POPE PIUS XI, who is probably the busiest man in the world, avails himself of every opportunity to bring home not only to Catholics, but to mankind generally the fundamental truths of faith and the fundamental standards of Christian morality.

During the year 1931 the Church observed the fifteenth centenary of the Council of Ephesus, a city in Asia Minor not far from Smyrna, now in Turkey. Ephesus was the city in which the Blessed Virgin lived with St. John the Apostle until her death, after the Ascension of Jesus into Heaven. Mary died in Jerusalem, but went there only because she wished to re-visit the scenes of her Son's labors and passion before she died.

Early in the fourth century there was an apostate clergyman by the name of Nestorius, who preached that Mary was merely the Mother of the man Christ, Who was a separate person from God the Son; that in Christ there were two persons, the same as two natures. If this had been true it would not have been God Who died for us, but a man, and He could certainly not have redeemed the human race. The Catholic teaching, defended at the Council of Ephesus, is that the Son of God only assumed human nature and possessed, therefore, both the nature of God and the nature of man in His Incarnate form. Hence it was God in the human nature which He assumed Who died for mankind. Mary was the Mother of this God united to human nature, and therefore she deserves the title of Mother of God which Catholics give to her. This teaching was promulgated over the then Christian world and there was great rejoicing because from Apostolic times people had honored Mary as the Mother of God.

The Pope had a reason to address himself to Protestants on the occasion of this Ephesus centenary, because they maintain that the Church had her golden era in the fourth and fifth centuries. They know that the Church was then united; that while most of the General Councils were held in the east or Greek territory, they were presided over by the Pope of Rome or one of his legates.

Hence the Holy Father, addressing Protestants and the Greek Schismatics, urges them to think seriously of returning to such unity of faith as existed in the early fifth century. He urges Protestants to honor Mary as possibly the best means of reaching her divine Son, to whom He exhibited such reverence and obedience on earth. The Pope believes that in these days of loose morality, of a world-wide drive against motherhood, of easy divorces, etc., devotion to Mary as Mother, as Virgin, as the perfect example of all virtues, will work a great change in domestic life and therefore in social life.

**Pope Asks Them to Learn the Lesson of History.**

The Pope asks Protestants and people generally to learn the lesson of history if religious prejudice should hitherto have prevented them from regarding the Catholic Church as the "custodian of truth". The Greeks and the Anglicans acknowledge the authority of the Ecumenical Councils held during the fourth, fifth and sixth centuries, but as mentioned, the infallible authority of the Pope was practically admitted by all these Councils. Not one of them was held in Rome, or within the civil jurisdiction of the Roman Emperor. They were held in territory ruled over by a Greek emperor. Yet it was believed by the entire Episcopate, in both east and west, among both the Greeks and Latins, that the authority of the Councils would be nil without the support of the Pope. If he did not preside at the Councils someone directly commissioned by him did preside.

This consideration made it very natural for the Holy Father to refer to the infallible authority of the Church over which he presided.

Who can read history with an unbiased mind and not see a thousand evidences for the contention that the original deposit of faith was preserved in its integrity only through General Councils of the Church or through special ex-Cathedra pronouncements of the Holy See?

Which Protestant student of history can fail to note that the tendency of people, separated from Rome, is constantly to differ from one another, to reject old beliefs, or to make compromises in favor of the modern spirit, always a worldly spirit?

Which true Christian does not know that the spirit of the world is always at variance with the spirit of God? Holy Scripture is emphatic on this point, and he who would live "godly in Christ Jesus" knows that he cannot conform his life to the standards of modern moralists. They never elevate, but always degrade. They never lift man above himself towards the angels' plane, but always lower him to the animal plane.

Who is there, Catholic, Protestant, or infidel, who could find the slightest fault with the position which is given to Mary in the Catholic Church? While she is often called a mediator it is not dreamed that she is a mediator in the sense that Christ was, Who because of His infinite merits, actually made it possible for all mankind to be saved. But if my intercession counts for anything in your behalf; if your intercession, which is often invoked by others, counts for anything, then how valuable must not the prayers of Mary be, Who was God's favorite, with whom Jesus lived for thirty years and to whom "He was subject", who was in His thoughts while expiring on the cross, who was given to us, in the person of St. John, the beloved disciple, as a Mother?

Coming close to Mary always means coming close to Christ. Rejecting Mary means rejecting Him, Who came to us through her. Even the most bigoted non-Catholic should know that Catholics, as a body, believe firmly in the divinity of Jesus Christ. The same individual should know that Protestants, as a class, cannot be said to be firm believers in the divinity of Jesus. Therefore, Catholic devotion to Mary has not injured Catholic faith in Christ, while absence of Catholic devotion to Mary might have injured the faith of others in the divinity of Mary's Son.

## Church Upheld

Despite revolutions and counter-revolutions, they haven't banished Christ in Peru. Note the prominence of crucifix and candles as Colonel L. M. S. Cerro is sworn in as Constitutional President at Lima.

# A Symposium Dealing With Subject "Conversation"

Not only to say the right thing in the right place, but far more difficult still, to leave unsaid the wrong thing at the tempting moment.—Sala.

There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.—Plato.

But conversation, choose what theme we may,
And chiefly when religion leads the way,
Should flow, like waters after summer show'rs,
Not as if raised by mere mechanic powers. —Cowper.

The pith of conversation does not consist in exhibiting your own superior knowledge on matters of small importance, but in enlarging, improving, and correcting the information you possess, by the authority of others.—Sir Walter Scott.

Conversation should be pleasant without scurrility, witty without affectation, free without indecency, learned without conceitedness, novel without falsehood.—Shakespeare.

Never hold any one by the button or the hand, in order to be heard out; for if people are unwilling to hear you, you had better hold your tongue than them.—Chesterfield.

The first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth wit.—Sir W. Temple.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—St. Paul.

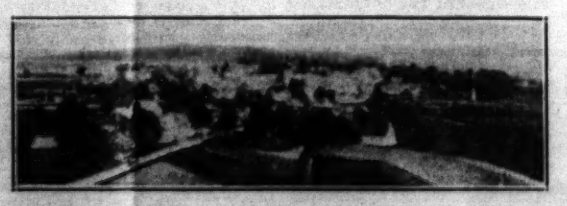
# Theresa Neumann, the Bavarian Mystic

### ATONING FOR OTHERS

The sufferings of Theresa Neumann are not confined to the Fridays of the year which are outside the joyful and glorious seasons of the Church, nor to the pain which she suffers practically all the time from the wounds in her hands, and feet, and side.

She suffers most when she is atoning for the sins of other people and when she is offering her sufferings for the release of a soul from Purgatory. She is responsible for the conversion of many a hardened sinner, but at the expense of intense pain and agony to herself.

Father Naber, her pastor, and Dr. Gerlich, who has lived at Konnersreuth most of the time during the past



Birds eye view of Konnersreuth, Bavaria, the city in which Theresa lives.

couple of years, relate many instances of her freeing a soul from Purgatory after enduring untold sufferings in that soul's behalf. They relate that the soul released usually appears to Theresa to thank her before it wings its flight to Heaven, at which time Theresa expreases her deep regret that she is not able to accompany the soul to her divine Savior, Who, she claims, despite the suffering she must bear on His account, has been so good to her.

When a person dies, for whose repentance she has offered her afflictions, she herself falls into a sort of death stupor, but soon goes into an ecstasy, during which her normal condition is restored.

Dr. Gerlich tells us that he one time asked Theresa on what basis she could offer her sufferings in atonement for others and they be relieved of further responsibility. Her answer was: "Our Lord is just; therefore He must punish. But He is also good; therefore willing to pardon. He must demand atonement for the sin committed, but if another offers atonement for this person, and satisfaction is made to divine justice, the guilty one is pardoned, conditioned, of course, upon his own sorrow and repentance."

Very recently, in fact since I began to write this series, Dr. Gerlich himself embraced the Catholic faith. He made his profession of faith and was baptized in

(CONTINUED ON FOLLOWING PAGE)

# Around The World In Ten Minutes

### Church Opens Fight On Curbs In Mexico

MEXICO CITY. — The Catholic Church has invited a passive resistance campaign against the Federal District priest limitation bill. The first move was the issuance by Archbishop Pascual Diaz of a pastoral letter of instructions, citing the Church's arguments of the unconstitutionality of the new law and instructing clergy and laity to file petitions for "amparos," or injunctions, against execution of the measure. These amparos are expected by the Catholics to run into the hundreds for the priests and into the thousands for the laity.

The pastoral letter instructs Catholics "in no way to subject yourselves to the law, and in order to fight for your right and defend yourselves, to resort, as soon as violence threatens, to the recourse of the amparo which the law prescribes, adhering especially to the constitutional guarantee to which the letter alludes."

The letter stresses that non-violence must mark the Church's resistance. It instructs Catholic lawyers and Catholic judges to stand up for religion, asking the lawyers to defend the Church's rights and the judges "to comply fully with their duties."

With the multitude of injunction requests which the Catholics will make, the letter asserts, it will be proved that the Constitution has been violated because the legislators did not take into account the local necessities and because individual rights have been violated.

The restraining order's blanks for filing which are now being printed, are directed against Congress and the President for passing an unconstitutional measure and against the Judicial authorities and the Ministry of the Interior for enforcing it.

In instructing the Catholics to resort to legal channels against the new law, the pastoral letter remarks that even though the churches remain the public would be unable to practice its religion because there would be no priests. It urges Catholics, in order not to make the situation more grave, to lead moral lives and stay away from "obscene and sinful diversions."

The letter contends that the new law destroys the guarantees provided in IX, XXIV and CXXX of the Constitution.

Article XXIV says in part: "Every one is free to profess the religious belief which best suits him and to practice the ceremonies, devotions or acts of its worship in temple or home, provided they are not of a penal nature."

Without the priests' participation the Catholic religion cannot be practiced, because the Catholic Church is "a hierarchical society and cannot even be imagined without the hierarchy established by Jesus Christ."

### Non-Catholic Condemns Divorces In Germany

COLOGNE, GER.—Present conditions in Germany are arousing strong sentiment against divorce. The Berliner Tageblatt has published many letters on the subject, the majority of which condemn divorce absolutely. In commenting upon a letter written by Consul Huelshoven, a non-Catholic, the Cologne Catholic paper, Lokal-Anzeiger, says: "Never in a non-Catholic paper has such a condemnation of divorce appeared. The severest Catholic priest could say no more."

"The truth," Consul Huelshoven writes, "is that there must be no divorced parents. That is a contradiction in itself. Either there is marriage and it is indissoluble, or children should be taken from the mother at once and educated and fed the State's black soup."

### Deplores Waning Of Influence Of Church

NEW YORK CITY. — President Nicholas Murray Butler, of Columbia University, recently deplored "a steady decline in the practice of good manners" on the part of students and their elders, and "the virtually complete abdication of the family as a primary and controlling factor in education, together with the substantial collapse of the Protestant churches," which "have combined to put upon the school a burden and a responsibility which it cannot bear and should not be asked to bear."

Dr. Butler warned that "if the family cannot and will not meet that responsibility which belongs to it, and if the church continues to fail in its educational duty, nothing will be more certain than the gradual disappearance from society of those traits and influences in education which it is the business of the family and the church to foster and to strengthen."

### Cardinal Thinks Eucharistic Congress Will Calm Ireland

ARMAGH, NORTHERN IRELAND.—Next June's Eucharistic Congress in Dublin should have a calming influence on Irish unrest, in the opinion of Cardinal MacRory, primate of Ireland.

"The great mass of the people are extremely good and peacefully inclined, never in my memory more so than at present," he said at Ara Coeli, his palace here. "I hope that most of the young people who have been led into dangerous paths will be moved to retrace their steps under the influence of the religious awakening occasioned by the congress."

Unrest in Ireland is not what people abroad suppose it to be, he added.

"It is true that danger had begun to threaten from communism," he said, "but this danger has passed and for the future I have little fear, now that Catholic Ireland has had time to understand and realize how directly and irreconcilably the teachings of communism are opposed to the doctrine of the church."

### Urge Peace Demands By German Catholics

BERLIN, GER.—Bearing the signatures of Cardinal Bertram and all Catholic Archbishops and Bishops of Germany, an appeal by the Peace League of German Catholics calls for a plebiscite in support of disarmament, every German Catholic being asked to transmit to the League's head office here a signed declaration not later than Jan. 15.

"We are facing a conference," says the appeal, "which will perhaps decide the fate of Europe, the disarmament conference at Geneva. In remembrance of the terrible World War and in view of the new arming madness and the new danger of war we profess adherence to the will to peace and disarmament of our Popes and demand of the disarmament conference a visible beginning of disarmament and stringent general control."

The document recalls the series of papal admonitions during the last fifty years and says:

"May we as Christians and as Catholics passively allow things to take their course? Should we not especially raise our voices against the awful threat of war which is not lessened but is augmented by armaments?"

### Heed Christ's Word, Gandhi Enjoins World

S. S. PILSNA, in the Indian Ocean. —Mahatma Gandhi, who, though a Hindu, is more familiar with the Scriptures than many Christians, pointed to the Sermon on the Mount as the way of redemption for a suffering world.

"If mankind is to live in a manner befitting its dignity," he said, "it must observe the fundamental principles of truth, justice, mercy and love enunciated 2,000 years ago by the Great Man whose coming upon earth the whole Christian world celebrates.

"Christ's Sermon on the Mount is the loftiest piece of moral teaching the world has ever received. It is a calamity that the present-day world seems to believe it impossible to reduce Christ's teachings to practice, whereas I believe it is.

"If the doctrines there proclaimed by Jesus were practiced by the human race . . . there would be no need of a disarmament conference."

### George MacDonald Is Decorated By Italy

WASHINGTON, D. C.—The Italian Embassy has announced that the King of Italy has conferred on George MacDonald of New York the decoration of Commendatore of the Order of the Crown of Italy. The French Government previously had honored Mr. MacDonald by decorating him as an Officer of the Legion of Honor.

Mr. MacDonald is a Papal Chamberlain of the First Rank and a Knight of the Sovereign and Military Order of Malta. He has received the Grand Cross of the Order of the Holy Sepulchre of Jerusalem, and the Grand Cross of the Religious and Military Order of St. Lazare. In 1929 Mr. MacDonald had conferred upon him, by Papal decree, the hereditary title of Marquis.

He is vice-president and trustee of St. Patrick's Cathedral, New York City; a director of Catholic Charities, president and trustee of the Newman School, Lakewood, N. J.; chairman of the Catholic Big Brothers and director of the State Charities Aid Association, Travelers Aid Association and the National Committee on Prisons and Prison Welfare.

### World's Needy Estimated At Over 100,000,000

GENEVA.—The world's needy are estimated at this time to total about 100,000,000 men, women and children. The United States stands first in the list in the number of workers now out of employment with 6,000,000.

These calculations have been made by the International Labor Office here on the basis of estimates submitted by the governments or labor organizations in the principal countries. For each breadwinner out of work, it is figured, there are four hungry mouths.

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### Hero Is Dead

Brig. Gen. William Jones Nicholson, right, distinguished Catholic hero of the World War, who died recently at the age of seventy-five years. This picture was made in one of the front line trenches in France, as General Nicholson conferred with a member of his staff.

# The Catholic Layman And His Mass Missal

## Chapter XII--The Gradual

(By The Rev. Paul Bussard, Editor of the Leaflet Missal)

BETWEEN the two Lessons you will always find in your Missal a selection taken from one of the Psalms, which is called the Gradual. Immediately after the Gradual is an Alleluia verse. These chants, which are intended to break the monotony of long reading, have been in the Missal from the earliest days. In fact, even before the time of our Lord it was customary to sing them between readings in the Jewish synagogue service.

The reason why there is both a Gradual and Alleluia is because in the first centuries there were always three lessons instead of two. The first was from one of the prophetic books, the second from an Epistle and the third from one of the Gospels. The Gradual was sung between the prophecy and Epistle, and the Alleluia between the Epistle and Gospel. Then when the prophecy was omitted (you will still read it in some of the Masses of Lent) the Gradual and Alleluia were both sung between the Epistle and Gospel.

Now these chants are the only chants to which the people are supposed merely to listen. They are solos. During this entire second part of the Mass of the Catechumens the people receive instruction. So they have nothing to do except to listen. The Gradual is intended to make the listening easier, in that it makes it less monotonous.

In the first five centuries this chant was sung as a solo by the deacons. Their melodies are involved and difficult. One of the necessary qualifications for a deacon was a good voice and a thorough knowledge of music. It came about that the deacons spent so much time on their voice, and took so much pride in their proficiency, that they were neglecting their more important duties. Finally Pope Gregory I commanded them to cease singing the Gradual, and from that day to this, the deacons have been relieved of the duty and denied the privilege of singing it.

The Gradual gets its name from the fact that it was sung from a step (gradus). One might call it the "song of the step." When the day was not very important the deacons sang it standing on the lowest step of the altar. On a day of greater liturgical dignity he went up a step higher, and so on up until Easter came. Then he stood on the highest step because Easter is the greatest day of the year.

The Alleluia Chant, which follows the Gradual, was always regarded in the west as a song of joy suitable particularly for Easter. Originally it

(Continued on Following Page)

## Studies For Priesthood

Dominican Chang, of Foochow, Fukien, China, who is the first Chinese to come to the United States to study for the priesthood in the Dominican Order. He has now taken up studies at Providence College, Providence, R. I., preparatory to entering the Dominican novitiate.

# The Fifty-Six Per Cent Have Given It Up

STRICTLY speaking, the lesson of American Protestants is not to be found in the twenty-five per cent of the population who go to church, but in the fifty-six per cent who do not go. These latter have, in the main, Protestant antecedents, and their number is not only an arraignment but a conviction of Protestantism as an agency to satisfy the religious needs of the people of America.

The multitude of denominations is a cogent argument of the uncertainty with which Protestantism approached the task it had undertaken, and a convincing proof of its failure to accomplish that task. The establishment of each new sect or denomination is an evidence of dissatisfaction with the old, and the number and comparative failure of all these newer bodies are merely cumulative evidence of the determination of America not to entrust its religious interests either to the old or to the newer forms of Protestantism.—Rev. P. J. Healy.

# WHAT IS THE ANSWER?

**A Series of Questions and Answers by the Rev. Patrick O'Connor, M. A., St. Columbans, Nebr.**

1. Did Christ claim to be God?
2. Did Christ act as God?
3. Did Christ's followers acknowledge Him as God?
4. How did Christ prove the truth of His claim?
5. What is a miracle?
6. Do miracles such as Christ wrought happen nowadays?
7. What does the divinity of Christ prove regarding the Church He founded and promised to preserve?

Answered on following page.

# Editorially Speaking

The Editorials appearing in this column are written or selected by the Diocesan Editor.

### CATHOLIC ACTION IN SPAIN

In his recent address at the Catholic University of America, Mr. William C. Montovan, director of the Legal Department of the National Catholic Welfare Conference, who has made a special study of the situation in Spain, pointed out that the new Spanish Constitution, with its provisions against religious and civil liberties, is in great part the work of a highly-organized and politically effective Socialist minority.

There are two independent Socialist groups in the Cortes, identical in ultimate outlook, but differing as to the methods by which their common ends are to be attained. The Radical Socialists urge a violent break with the past, to be achieved by revolution if necessary, while the more moderate group seeks through a slow process of evolution to transform the national soul. Needless to say, both groups are prepared to penalize religious and civil liberty to any extent that seems expedient, with a view to imposing upon the Spanish people the same lay regime that dominates in France.

The Holy Father, denouncing the religious provisions imposed by an organized minority temporarily in power, has sent a message of sympathy to the persecuted Catholics of Spain, summoning all the forces of good to prayer and active cooperation in repairing the damage. A vital Catholic Action, which has already begun to manifest itself in all phases of Spanish life under the Republic, will doubtless defeat the purpose of the Socialist minority in its efforts to undermine and destroy the Catholic soul of the people.

It is to be expected that Catholic efforts in this regard will be subject to whatever penalties the Socialist minority may feel itself strong enough to impose. Nevertheless, under constructive and united Catholic leadership, and under a regime of effective Catholic social action, the Spanish people can be counted upon to work toward a revision of the offensive articles in the Constitution, to promote the unity and homogeneity of Spanish life, and to preserve and develop the continuity of their civilization. The five million new women voters of Spain should play an important part in the Spanish scene in forstalling the encroachments of laicism and revivifying the social and religious life of the nation.

## George Frank, Veteran Railroader, Succumbs

George Frank, 74, of 2113 S. Barr St., an employee of the Pennsylvania railroad in Fort Wayne for nearly thirty-nine years, died at 1:30 o'clock Friday morning at his home following a long illness. Mr. Frank had suffered from paralysis several years and had been bedfast one week.

Born in New Orleans, La., he was brought to Fort Wayne at the age of seven years. He began his service with the Pennsylvania railroad as messenger boy and worked up to the post of train dispatcher. He had retired some years prior to his death. Mr. Frank was a member of St. Peter's church and the Holy Name Society.

Surviving are the widow, Mrs. Catherine Frank; three sons, Charles of Fort Wayne; Constantine of Elizabeth, N. J.; and Lawrence of Chicago; two daughters, Sister Mary Bernadette of the Sisters of Providence, St. Mary-of-the-Woods, Vigo county, Ind., and Mrs. Richard E. Simonis of Fort Wyne; two sisters, Mrs. John Heldman and Mrs. Thomas Ogler of Fort Wayne, and eight grandchildren.

The funeral of Mr. Frank was held Monday morning at 9:00 o'clock from St. Peter's church, the Very Rev. Msgr. Charles H. Thiele, rector, officiating.

## Mrs. M. J. Marttene Dies In Fort Wayne

Mrs. Katherine Marttene, wife of M. J. Marttene, investment banker and prominent in Fort Wayne, died Friday morning at her home, 521 W. Berry St. Mrs. Marttene was stricken suddenly last June with a nervous breakdown and since that time had failed to respond to treatment. She returned to her home four months ago, still in a serious condition after spending several weeks under special care.

Born in Shelby County, Ky., Mrs. Marttene, who was then Mrs. Katherine Howell, was married to Mr. Marttene on January 23, 1893, at Memphis, Tenn. They came to Fort Wayne in September, 1905, and remained here continuously since that time with the exception of one year, which they spent in Los Angeles, Calif. Deceased was an active member of the Cathedral of the Immaculate Conception and the Rosary Society. She is survived by the husband; a son, Nathan T. Howell, of Owenton, Ky.; several grandchildren, nieces and nephews, all residing in Kentucky. The funeral was held Monday morning at 9:00 o'clock from the Cathedral, the Rev. Thomas M. Conroy officiating.

### YOU TELL 'EM!

Frequently a philanthropist is one who gives it away when he should be giving it back.—El Paso Herald.

# FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

## Fort Wayne Brevities

—Members of the Rosary Society of St. Mary's church, Fort Wayne, at their monthly meeting conducted the annual election of officers. Mrs. Geo. M. Deininger, president; Mrs. John Klug, vice-president; Mrs. Mary Scheib, secretary-treasurer, were unanimously re-elected.

—Conducted by Mrs. Frank C. Graffe, a business meeting of the Belle Lennart Missionary Society was conducted at 2:00 o'clock Wednesday afternoon at St. Patrick's lyceum, Fort Wayne. The society is engaged in extensive charitable work and plans were promoted for new year activities. Following the business session the ladies engaged in sewing.

—A meeting of St. Joseph's School Society of St. Andrew's church, Fort Wayne, was held Sunday morning following the High Mass at 10:00 o'clock. The Rev. Henry A. Hoerstmann, pastor, addressed the meeting. The January meeting of the Ladies' Rosary Society, usually held on the first Sunday of the month, is announced for Sunday afternoon, January 10, following devotions and Benediction at 2:30 o'clock.

—New officers of the Ladies' Rosary Society of the Church of the Most Precious Blood, Fort Wayne, will sponsor a public card party in the school auditorium Friday afternoon, January 15, at 2:30 o'clock. Mrs. Charles Degitz, Mrs. A. E. Boyd, Mrs. Anthony Bott and Mrs. Elizabeth Smith are the hostesses. Euchre, pinochle and bunco will be played, high score and attendance prizes awarded. Proceeds are for the benefit of the school.

—Mrs. Catherine Frank, 69, of Fort Wayne, died at 4:00 o'clock Sunday afternoon at St. Joseph's hospital from pneumonia. Her home was at 2113 S. Barr St. Mrs. Frank's husband, George Frank, died on Christmas day, and she had been ill since that time. She was a well known member of St. Peter's church, the Christian Mothers' Sodality and the Sacred Heart League. Born in Fort Wayne she spent her entire life here. Surviving are two daughters, Sister Mary Bernardine of the Sisters of Providence, Terre Haute; and Mrs. R. E. Simonis, of Fort Wayne; three sons, Charles of Fort Wayne, Lawrence of Chicago, and Constantine of Elizabeth, N. J.; two sisters, Sister Mary Assumptiade of the Sisters of Providence, and Miss Teresa Becquette, Fort Wayne; a brother, John Becquette, Fort Wayne, and eight grandchildren. The funeral was held Tuesday morning from St. Peter's church, the Very Rev. Msgr. Charles H. Thiele, rector, officiating.

—Officers were installed at the January meeting of Branch No. 1173, Ladies' Catholic Benevolent association, held at 8 o'clock Tuesday night at St. Peter's school assembly room, Fort Wayne. The largely attended meeting was followed by a social session. Mrs. Edward Rosenberger, president, served as the installing officer. Those inducted into office included Mrs. Rosenberger, president; Mrs. Stephen Gardt, vice president; Mrs. William Stahlhut, recorder; Mrs. Alfred Ness, assistant recorder; Mrs. John Linsky, financial secretary; Miss Clara Kramer, treasurer; Miss Caie Kuyoth, marshall; Mrs. Robert Reiburge, guard; Mrs. Mary Harber, Mrs. Mary Klusserath, Mrs. Sophia Chase and Mrs. Henry Hahn, trustees.

—The Christian Mothers' Sodality of St. Peter's church Fort Wayne will conduct a public card party on Friday afternoon January 8 at 2:30 o'clock in the Olympic club rooms of the schools. Pedro, pinochle and euchre will provide entertainment, high score and attendance prizes will be awarded. Mrs. Lawrence Schmid and Mrs. Harry Studer are hostesses.

—Annual election of officers will be held at the January business meeting of the Blessed Virgin sodality of the Church of the Most Precious Blood, Fort Wayne on Monday night, January 18. The meeting will be conducted in the assembly room of the school and attendance of the parish sodalists is urged.

—Mrs. Josephine Blair, 76, a pioneer resident of Garrett and a member of St. Joseph's church there, died on Wednesday afternoon at her home on South Franklin street. Her death followed an extended period of ill health. Mrs. Blair was the mother of 13 children. Two daughters and six sons survive: Mrs. Claude A. Hamilton, Mrs. Anna Johnson of Garrett; Oscar and Andrew Blair, of Garrett; Fred Blair, of Shelby, O.; John Blair, of Chicago; Frank Blair, of Willard, O.; Will Blair, of Massion, O.; two sisters and nine grandchildren. Mrs. Blair had lived for 33 years in the home where she died. The funeral was held Saturday morning from St. Joseph's church, the Rev. John G. Bennett, pastor, officiating.

—Dr. Raymond J. Berghoff, Democrat, a well-known Catholic physician of Fort Wayne, assumed the office of coroner of Allen county on New Year's day. Attorney C. Byron Hayes, on the same day, was appointed assistant deputy by Otto W. Koenig, former state senator and former city clerk of Fort Wayne, who took over the office of prosecutor.

The condition of the Rev. Bernard Wideau, 91, of Fort Wayne, became more serious on Tuesday. The venerable priest was unable to recognize the clergy visiting his bedside. Owing to senility and the infirmities of his advanced age he is slowly sinking and was reported to be in a semi-comatose condition.

Mrs. Beatrice Bobay, 23, died suddeny at 8:30 o'clock Wednesday night at the home of her parents, Mr. and Mrs. William Martin, rural route No. 2, Huntertown. She had been ill for one week but her condition became serious only shortly before her death. She was born near Huntertown and spent her entire life in that vicinity. She was a member of St. Vincent's church, Auburn road, and the Rosary society of the parish. Surviving are the husband, Harley Bobay; the parents; a brother, William Martin; three sisters, Garnet, Alice and Virginia Martin, and three half sisters, Mrs. Mary Romary, Mrs. Forest Hosler and Mrs. Raymond Berghoff. The funeral was held Saturday morning from St. Vincent's church, the Rev. J. E. Dillon officiating.

—Under auspices of the Rosary society of St. John the Baptist church, Fort Wayne, and conducted by circle No. 9, of which Mrs. O. D. Louthan is head, a public card party for the benefit of the church is scheduled for Tuesday night, January 19. It will be conducted in the community room of the school, 4500 South Fairfield ave. Bridge, pinochle, pedro, euchre and bunco will be played, games beginning at 8 o'clock. Prizes for high score and attendance will be awarded. Hostesses include, Mrs. Robert Heidrich, Mrs. Herbert Clemens, Mrs. Edward Harris, Mrs. Frank Nichter, Mrs. James Higgins, Mrs. Joseph Shrimp, Mrs. Clarence Oser, Mrs. Herman, Mrs. Leo Pottkutter, Mrs. Lloyd Sherrick, Mrs. Albert Harber, Mrs. Carl Verndran, Mrs. Sheean, Mrs. David Johnson, Mrs. J. C. Camperman, Mrs. George Sullivan, Mrs. Edmund Auth and Mrs. Omer Yaste.

—Precious Blood, Holy Name society members, Fort Wayne, held their January business meeting on Tuesday night in the assembly room of the school. Officers were installed, appointive offices filled and committees announced. The Rev. Basil Didier, C. PP.S., pastor, addressed the men on the activities of the society and Anthony J. Offerle, retiring president served as the installing officer. Those inducted into office were: Ernest Erpelding, president; Norman Degitz, vice president; Virgil Moser, financial secretary; William Geary, recording secretary; Charles Schenkel, treasurer; Robert E. Kelly, Joseph Till, and Joseph Haaga, counsellors; Anthony J. Offerle and John Charles, marshals; William F. Schenkel, Jr., and R. J. Sanderson, sacristans. C. J. Stein is choirmaster.

Frank J. DeVille, Frank Noll and Robert Roeger form the committee on resolutions; G. W. Libbing and Joseph Bir were named on the sick committee.

Announcement was made that an entertainment for the members will follow the next meeting on February 9, and the following committee was appointed to make arrangements: Frank J. DeVille, chairman; Willis Noll, Ben Jansen, A. J. Offerle and Raleigh J. Sanderson.

## St. Mary's Charity Card Party Jan. 10

One of the season's largest public card parties in Fort Wayne is planned by the Ladies' Rosary Society of St. Mary's church and will be conducted in the Catholic Community Center auditorium, Sunday night, January 10th. Proceeds are for the benefit of the needy of the parish. With the advance of the winter there is an increase in the appeals for assistance and every effort is being made by the parish organizations to meet the demand.

Mrs. George M. Deininger, president of the Rosary Society, is general chairman of the committee on arrangements, assisted by Mrs. John Klug, vice-president; Mrs. Mary Scheib, secretary-treasurer; and Mrs. Matt. Beckman. Heads of twenty-eight circles will also serve on committees for the party. Games beginning at 8:15 o'clock include: bridge, pinochle, euchre, pedro and bunco. Table prizes will be awarded for high score in each game and there will also be attendance awards. Introductory to the party musical features are planned by the ladies in charge.

## 500 Club Conducts Benefit For School

A public card party for the benefit of the Precious Blood school, Fort Wayne, was conducted by the members of the Five Hundred Club of the parish in the school auditorium, Barthold and Spring streets, Wednesday, January 6th. Beginning at 2:30 o'clock, games included five hundred, pinochle and bunco. Three prizes were awarded for high score in each game and there was also an attendance prize.

Mrs. George Nill was general chairman; Mrs. Edward S. Keller, vice-president. Committees appointed were as follows: Prizes, Mrs. Margaret McGrath, Mrs. H. B. Kocks, Mrs. A. E. Chapman; tickets, Mrs. Peter Deitschel, Mrs. Geo. Voirol, Mrs. Adolph Roethefe; pinochle, Mrs. Wm. Schenkel, Sr., Mrs. Charles Degitz, Mrs. Frank Kramer; five hundred, Mrs. Harry Dicory, Mrs. John McVey, Mrs. Edward Sigl; bunco, Mrs. J. E. Smith, Mrs. A. E. Boyd, Mrs. E. G. Boedeker; publicity, Mrs. G. W. Libbing and Mrs. Con. J. Sterling.

## Former Fort Wayne Man Dies In Cleveland

Joseph Clifford, 76, until 10 years ago a resident of Fort Wayne and a member of the firm of Clifford Brothers, coal and charcoal dealers, died Saturday night at 9 o'clock at his residence, 3108 West Boulevard, Cleveland, O. Funeral services were held Thursday morning at St. Ignatius' church, Cleveland, followed by interment in that city. Mr. Clifford had been bedfast for a month.

The deceased, long prominently known in Fort Wayne, went to Cleveland 10 years ago to make his home as he was in charge of the Cleveland branch of Clifford Brothers' firm for many years. He was associated with his brother, James E. Clifford, Fort Wayne, who survives. The firm has been in business in Fort Wayne since 1902 and in Cleveland for about forty years. Joseph Clifford was a son of Joseph Clifford, Sr., earliest resident of Fort Wayne. The family moved here more than 36 years ago. Surviving are the wife, two sons, James E. and Albert J. Clifford, all of Cleveland and the brother in Fort Wayne.

Blabber: Men don't broadcast scandal the way you gossipy women do.

The Mrs.: No, you simply furnish the scandal to be broadcast.

## 1,900 At Orphans' Play Hear Bishop Laud St. Vincent's

"It seems that I am expected to be the spokesman for the people here tonight for the very excellent program presented by the children of St. Vincent's home. It evidences the splendid training given by the Sisters in the children from the nursery on through the grades and academic classes," said the Most Rev. Bishop John F. Noll, D. D., addressing over 1,900 auditors Sunday night at Catholic Community center, Fort Wayne. The occasion was the annual Christmas entertainment given by the little girls of St. Vincent's home under direction of the Poor Handmaids of Christ. Keenly interested in the welfare of the children and desirous of encouraging their efforts and the work of those in charge, the Bishop always makes a special visit to the home during the Christmas season and also attends the annual program.

Sunday night's entertainment was one of the most attractive staged by the orphans and the little entertainers were received with enthusiasm.

The Bishop, in alluding to St. Vincent's, emphasized the wonderful fusing power of the institution which has an enrollment upwards of 200 children and where 20 nations of the world are represented. "It would seem," he said, "that Almighty God would have all the people of the world dwelling in the love and unity that exists among the children in the institutions of the Catholic Church." He stated that the play was an expression of gratitude to benefactors and that it was regretted that they could not appear before all the people who had contributed to the cause of the orphans.

Attention was directed to the new home that is being reared on the grounds at St. Vincent's and the opportunity afforded the people to be represented through offerings to it. The prelate stated that one donor had called on him and arranged to give the main altar in the new chapel of the orphanage, another will furnish one of the stained glass windows. The spirit of friendliness towards the children, the institution and the Poor Handmaids in charge was emphasized. The program given under the direction of the Rev. Francis A. Sheridan, chaplain, the Poor Handmaids, Mrs. Edward S. Keller, musical instructor and organist at the home, and her daughter, Miss Mary Annette Keller, being a notable success. The Bishop thanked them for their efforts.

The orphans' festivity in which many of the children participated, occupied more than two hours and was featured by a lovely three-part Christmas Cantata, "Tinsel and Gold," in which the roles were ably played by 14 girls. The program opened with a chorus, "Welcome Christmas Eve," in which nearly all of the entertainers in costume, took part. "New Year Greetings" were extended the Bishop and the assembly by Mary Frances Reith. The rhythm orchestra, formed by 24 little girls appeared in three numbers. Ten nursery babies won the audience with their "Dollies' Rockaby." Nursery rhymes were cleverly depicted by first and second grades in "The Story Book Ball." Fifteen girls in nifty white uniforms executed a lively drill, "Soldiers on the Shelf." "Baby Show at Pineville," proved a very popuar number, little "Mary" the smallest baby girl at St. Vincent's being awarded the silver cup. Eight little maids in white and tinsel robes gave a pretty dance, eight others entertained with a Dutch dance in costume and an equal number attired as Japs carrying novel umbrellas, gave a song and dance entitled "The Japanese Sandman." Incident to the cantata numerous choruses, solos, duets appropriate to the Christmas season, were sung. "Peppermint Jane" was a humorous little number by two first grade tots. The various roles in the cantata were capably presented, two of the girls impersonating father and son. Mrs. E. S. Keller was piano accompanist.

## St. Paul's Holy Name Officers Are Installed

Installation of officers featured the initial meeting of the new year conducted by the Holy Name Society of St. Paul's church, Fort Wayne, Wednesday night, January 6th, at the school assembly room. The Rev. Mathias Bodinger, parish assistant and spiritual director, addressed the men. Those inducted into office were: Clarence Diek, president; Neil J. Thompson, vice-president; Maurice Gocke, recording secretary; Aloys Buchheit, financial secretary; Wilbur Huhn, treasurer.

Appointment was made of two marshals and three counsellors. Since Sunday, January 3, was the Feast of the Holy Name, the society members received Holy Communion at the 7:00 o'clock Mass at St. Paul's, and the Rosary Society will receive on January 10th. The monthly meeting of the latter society will be conducted in the afternoon following devotions and Benediction of the Most Blessed Sacrament.

## Dr. O'Grady Urges Road Building As Employment Aid

(Continued from Page One)

crisis we are faced inevitably with further reduction in values, further business and bank failures. There is not much use in trying to salvage the losses due to the decline of values if values continue to decline."

Dr. O'Grady, whose topic was "Action in the Present Emergency," declared that he was concerned about "the public construction that can be gotten under way without delay to aid our millions of unemployed." "Every person who has studied the situation recognizes that a road-building program offers our best opportunity for relief," he added.

Housewife: If you love work, as you say, why don't you find it?

Tramp (sadly): Alas, madam, love is blind.

## K. C. Hear Chaplain On Work Of Council

Fort Wayne council No. 451 Knights of Columbus opened its new year meetings Monday, January 4, with a notable attendance. The Rev. Herman Joseph Miller, council chaplain and assistant rector at St. Peter's church addressed the session held in the council chamber, Catholic Community center. Giving a retrospect of 1931 and considering activities of the new year, Father Miller referred to the aid given the orphans and the Christmas cheer provided them; assistance rendered the needy throughout the year and charity shown the departed in the annual memorial services. This year the Knights of Columbus throughout the country are preparing for the observance of the fiftieth anniversary or golden jubilee of the institution of the order and in recognition thereof a movement to increase the membership to 50,000 is under way. As one of the objectives of the Fort Wayne council, Father Miller encouraged increased membership. Henry Hasley, Grand Knight, was in charge of the meeting.

Monday night, January 11, a buffet lunch will be served following the regular meeting. Sponsored by the Anthony Wayne Conservatory of Music a musical program for the Knights and ladies will be given in the auditorium Monday night, January 18, following the council meeting. Edward Ernst, lecturer, is chairman for the social affairs. Under direction of Brother Paul, C.S.C., a program by Central Catholic High school orchestra is a future event and during the Lenten season, debates and orations will be given by C. C. H. S. classmen for the council membership.

## Aid Memory Training In Six Weeks' Course

Conducted by the Rev. Francis A. Sheridan the work of the psychology class of which he is in charge, reopened for the new year on Tuesday night, January 5, at Catholic Community center, Fort Wayne. It marked the inauguration of a six weeks' course in "Memory Development" in which Father Sheridan has epitomized the courses of such noted authorities as Shaftsbury, W. H. Groves, H. Ernest Hunt and W. R. Bonsfield. Class work begins weekly at 7:30 p. m. The course is open to the public at a most nominal cost and students may enroll for the six weeks' only or for the season's term of the class. Those interested will receive information by phoning E-1760.

## Aged Hessen Cassel Parish Member Dies

Anton D. Sorg, 82, member of a pioneer Allen County family, and a well known member of the congregation of St. Joseph's church, Hessen Cassel, died at 2:50 o'clock Monday morning at his home on the Flatrock road near Hessen Cassel. The funeral was held Wednesday morning from St. Joseph's church, the Rev. Fridolin J. Hasler, pastor, officiating.

Mr. Sorg succumbed to asthma and kidney complications after an illness of months. Born January 4, 1849, at Hessen Cassel, he was widely known as one of the county's most prosperous farmers. His family settled near Hessen Cassel some 130 years ago. Mr. Sorg was known to many some months ago when a photograph for which he posed won national honors for Felix Schanz, Fort Wayne photographer. The photograph of Mr. Sorg now hangs in the Smithsonian institute.

Mr. Sorg was married on November 13, 1883, to Miss Elizabeth Schmidt, who died nine years ago. Besides being a member of St. Joseph's church, he was also a member of the school society of the parish. Surviving are two sons, Joseph A. and Alphonse H. Sorg, both of Marion township; three daughters, Frances at home; Sister M. Arnoldine of the Poor Handmaids of Jesus Christ, Mercy hospital, Gary, and Mrs. Rheinhart Herber of the Winchester road; twelve grandchildren; two brothers, Charles of Marion township, and Michael of Fort Wayne, and a sister, Mrs. William Suelzer, of Fort Wayne.

### CHURCH ACTIVITIES IN HESSEN CASSEL

For the first time Midnight Mass was celebrated Christmas by the Rev. F. J. Hasler at St. Joseph's church, Hessen Cassel.

The attendance at this service marked a wonderful religious Christmas spirit. The church was filled to its capacity. Almost every occupant of the church received their Infant King in Holy Communion.

One of the striking incidents was a cross formed in the sanctuary by the Mass servers, who carried torches.

The altars were beautifully decorated with poinsettas and lilies. A realistic crib was erected on the side altar, to bring to the minds of the faithful the solemnity of the First Christmas at Bethlehem.

The choir chanted a beautiful Mass of the Blessed Virgin Mary and the school children sang the beautiful carols during the second Holy Mass.

The various sodalities of St. Joseph's church, Hessen Cassel, held their annual meetings and election of officers during the month of December.

The following officers were elected as trustees of the church: Frank Hartman, Clement Wyss, Alphonse Kleinreichert.

The St. Joseph's School Sodality elected as their officers: Paul Bobay, president; Charles Rauner, secretary; Henry Reniger, treasurer.

The election of the officers of St. Agnes' Sodality resulted as follows: Dolores Berg, president; Esther Minich, secretary; Bernice Kleber, treasurer.

The members of the St. Mary's Altar Society elected: Mrs. William Kleber, president; Mrs. Charles Rauner, secretary; Mrs. Paul Bobay, treasurer.

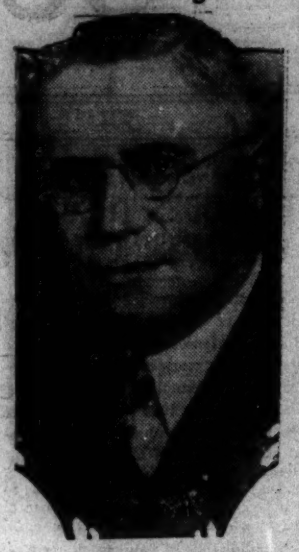
The result of the election of officers of St. Aloysius' Sodality was: Robert Boyle, president; Arthur Hoffman, secretary; Walter Herber, treasurer.

"Owens is sort of a human dynamo."

"That fellow! Why he hasn't enough energy to work and pay his bils."

"Exactly! Everything he has on is charged."

## Made Knight



Dr. Louis W. Allard, of Billings, Mont., nationally prominent orthopedic surgeon, who has been made a Knight of St. Gregory the Great. His Holiness Pope Pius XI conferred this honor in recognition of Dr. Allard's many years of service for crippled children at St. Vincent's hospital, in Billings.

## D. of I. Home Board Election Conducted

Its personnel representative of the 11 Fort Wayne parishes, the Daughters of Isabella Girls' home board was elected at the January business meeting of Our Lady of Victory circle, Daughters of Isabella Tuesday night at Catholic Community center. Mrs. Jessie M. Lynch, regent, conducted the meeting at which two card parties were announced. Tuesday night, January 12, the girls at the D. of I. home will give a public card party, the proceeds of which will be used for the purchase of a radio for the home.

With Miss Irene Leahy as chairman and Miss Catherine Lynch, vice chairman, the D. of I. will give a card party for charity at Community center Tuesday night, January 19. Beginning at 8:15 o'clock games will be played on the mezzanine. Players may choose their own game, high score prizes for each table, also attendance prizes being awarded. The social affair is open to members and their friends.

Following are the members of the Girls' Home board—Cathedral of the Immaculate Conception, Mrs. James Quillinan, Miss Flora Perrey; St. Patrick's, Mrs. Anna Morris, Mrs. Lillian Kramer; St. Mary's, Mrs. Anna Rissing, Mrs. Mary Scheib; Most Precious Blood, Mrs. G. W. Libbing and Mrs. Chester Pearson; St. Peter's, Miss Louise Cattez; St. Paul's, Mrs. George Bell; St. Andrew's, Miss Irene Leahy; St. Joseph's, Miss Irene Bushman; St. Jude's, Mrs. Henry Kanning; St. John the Bantist, Mrs. Lee Hindman; St. Hyacinth's, Mrs. Veronica Ostrowski.

It was the morning after the night before, and the young clerk, having met too many friends, rang up his boss at home and apologized for his inability to get to the office that day.

"I appreciate your frankness," said the boss, "but don't you know you're off today? This is Sunday."

While waiting at a railroad station Brown put his daughter on a slot scale. "Only forty pounds," he said. "You ought to weigh more than that."

Well, Daddy," exclaimed the girl, "isn't it enough for a penny?"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*Is the Anglican Church recognized as part of the True Church?*

No.

*How old must Catholics believe the earth to be?*

Catholics need not believe the earth to be of any defined age, but may accept the findings of scientists on this question.

*May a non-Catholic act as sponsor for a baby's baptism?*

No. It is likely that a non-Catholic sponsor would not provide for the Catholic bringing up of the child, if perchance the parents failed in their duty. Again, no outsider has a right to participate in the sacraments of the Catholic Church.

*What is the sin against the Holy Ghost? Is it unpardonable?*

The sin against the Holy Ghost is generally thought to be the continued and willful resisting until death of the grace of God, whether to embrace His truths or to obey His commandments. It is not unpardonable, absolutely speaking, for God is always ready and anxious to forgive the repentant sinner; as a matter of fact the sinner is not forgiven because he deliberately refuses to cooperate with God's grace, or to do what he knows is absolutely necessary for salvation.

In our own day, those are guilty of this sin who, knowing the Catholic Church to be the one true Church of Jesus Christ, persistently refuse to enter it because of worldly interests, loss of property, friends, social or financial position.

*I have often argued that there is a strong relation between the crime wave and the tendency toward Atheism, but have had but little statistical or authentic information to back my arguments. What is your opinion on their relation?*

There is but little doubt that there exists such a relation. A recent pronouncement on this issue was made at the International Congress for Religious Psychology held in Vienna. At that time Dr. Brandl, chief of police in Vienna, delivered an address on "The Close Connection Between Atheism and Crime." He said that his studies of crimes and criminals had shown that the religious man was seldom a law-breaker in comparison with the man who had no faith. He also quoted statistics compiled by Dr. Loos, a police commissioner of Vienna, supporting his contentions.

"In the case of grave crimes," he said, "almost invariably it is found that the offender's religious feeling is either wholly lost or strongly diminished." This result is a natural one. If one be a religious man he is naturally a respecter of laws. If he commits a crime he offends against both the moral and the State law. The Atheist already rejects God and the moral law, and is thus half-way towards rejecting all law. Conscience, in his case, does not dictate right action; or if it does he does not listen to it but thrusts it aside.

The statements of many judges concerning the good influence of religion could also be cited in affirming a relation between Atheism and crime. This is especially true in the juvenile courts where it has been proved that but a small percentage of the delinquents who appear for correction receive religious training in their homes and in school.

# Catechism Of Christian Doctrine

By Rev. C. M. WINTERS, Lansing, Mich.

## ANGELS

*Whom did God create before He made man?*

Before He made man God created the angels.

*How many angels did God create?*

Millions and millions of them.

*Why did God create the angels?*

God created the angels for the same reason He made us, to be happy with Him in Heaven.

*Were the angels put on trial?*

Yes, because Heaven was to be given them as a reward.

*Did the angels all remain loyal to God?*

Not all. Many being proud rebelled against God.

*How did God punish these bad angels?*

Instead of admitting them to Heaven He excluded them from it and created Hell for them.

*Are the Devils interested in us?*

The Devils hate us and constantly try to injure our chances for Heaven.

*What became of the good angels after the fall of the bad angels?*

The good angels were rewarded by being admitted into God's happy home.

*Have angels ever visited the earth?*

Angels have often been sent as messengers from God to man. Abraham, Tobias, the Virgin Mary, St. Joseph, St. Peter and others were visited by angels.

*What is a Guardian Angel?*

A Guardian Angel is one assigned by God to guard the soul of a human being.


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# After Dinner Story

## WOODEN SPOIL

By Victor Rousseau

SYNOPSIS

Hilary Askew, a young American forester, inherits a tract of timber land in Canada from his uncle, and when he goes to claim his inheritance finds that Mr. Morris and Mr. Brousseau, the men whom his uncle had employed, are unfriendly toward him. They wish to buy the land from him, at a very low price, but he refuses. Arriving at his lumber camp he meets Lafe Connell, foreman, whom he likes and trusts.

On a tour of his lumber camp Hilary finds evidence of future trouble with two lumbermen, Black Pierre and Leblanc, henchmen of Brousseau and Morris. He also meets Father Lucien in whom he finds an ally. Morris is found to be dishonest, and Hilary asks for his resignation. On leaving the office Morris tells the men that they are discharged. Hilary sees Lafe leaving, but brings him back to the camp. Mr. Rosny, the seigneur, accuses Hilary of breaking the terms of his lease. He tries to reason with Mr. Rosny, but he refuses to listen.

Hilary finds Pierre on his land and a fight ensues in which the former overcomes his opponent. Later Hilary sees Baptiste, his timekeeper, conversing with Pierre. Hilary decides to go to Quebec to try to get a jobber to take Leblanc's lease.

* * *

### CHAPTER XV

### HILARY ENCOUNTERS TROUBLE

Characteristically, he put his plan into practice two days later, when the down boat arrived, instructing Lafe to hold up the dynamiting until his return. Lafe saw him off, and he had hardly arrived on board before discovering that Morris had embarked at Ste. Marie. Hilary suspected him of having learned of his plan and spying on him. The two men eyed each other but did not speak. Morris carried a small bag, from which he was continually extracting papers which he read with ostentatious absorption; this confirmed Hilary in his suspicions.

Hilary put up at the Frontenac, and, having business with the customs office with reference to a shipment of machinery, a small matter requiring a refund, he called there, and was disgusted to see Morris coming out of the revenue department in conversation with the assistant chief. As he went down the corridor he was conscious that the men were watching him and, he thought, speaking about him.

He failed entirely in his attempts to get a jobber to sublease Leblanc's tract. There were plenty of small men willing to do so on the installment system, but none willing to risk an immediate investment on a territory with such a reputation as St. Boniface had unjustly acquired. Many of them laughed at Hilary, and asked him if he thought they did not know fir from spruce.

The most promising of all turned him down for another reason.

"I know the Rosny limits well," he said. "I looked it over myself. That fir story is a lie, and I'd have bought the rights if your uncle hadn't done so. It's a good property, but I couldn't get men to work there."

"What is your reason?" asked Hilary.

"Yourself," said the jobber bluntly. "You see, Mr. Askew, men won't stand for ill-treatment and violence. You thrashed a man out of his senses because he had cut a few trees just over your line in an unsurveyed district."

Hilary hotly denied the story and attempted to explain the matter, but fruitlessly.

"Of course, I don't dispute your word," the jobber answered. "Most likely it is a put-up game, by the parties that spread that fir story. But it's a boss's reputation that counts, and if he's got a bad one it's a job to right it. You have the reputation of being too handy with your fists, and every lumberman on the north shore knows it."

Hilary withdrew in chagrin. He knew he had to thank Morris for the lie. However, there was another surprise in store for him. He was in the smoking room after dinner, watching the crowds upon the terrace through the window, and feeling thoroughly discouraged, when he was paged, and the boy brought Lamartine's card, which was followed by the notary himself.

"Well, Mr. Askew, so you have seen the seigniory. What do you think?" he asked.

"I think your statement about the timber was a lie, Lamartine," said Hilary, reddening.

The notary was not disturbed. "I understood you had come to the conclusion that it was worth developing," he answered. "I took my judgment from Mr. Morris. I am not a timber expert."

Hilary felt baffled; Lamartine could not have been more plausible.

"Of course I must now resign my position as your adviser," continued the notary, with an intonation of suave irony. "In fact, Mr. Askew, I have already done so and accepted that of adviser to Monsieur Brousseau. Does that fact forbid my mentioning that you have acted in an insane manner?"

"By no means," answered Hilary pleasantly.

"You declined my advice," Lamartine pursued. "You went up to St. Boniface alone and discharged Mr. Morris, who is the best judge of timber in the Province. You thrashed an employee, threatened Mr. Morris himself with violence after making reflections upon his honesty, alienated Monsieur Brousseau, who is a power in northern Quebec, and finally seized Monsieur Brousseau's lumber. Furthermore, you are to be defendant in a suit for damages."

Hilary gulped. All he could think of was to dash his fist into the fox face in front of him. He seemed constantly urged to physical violence; and yet, before he came to Quebec, he had never struck a man in his life.

"You will understand, Mr. Askew," purred Lamartine, "that in this country property rights are respected. You cannot take a man's lumber and coolly keep it for your own. Monsieur Brousseau's suit is for a hundred thousand dollars. However, I am authorized to make you an alternative proposition, which I earnestly advise you to accept. Monsieur Brousseau is willing to drop his suit if you give back the lumber and agree to accept thirty thousand dollars for your full rights."

Hilary rose. "Monsieur Lamartine, I decline your offer," he said. "And I do not wish to receive any more such offers. I shall work the St. Boniface tract as long as I am able to. When I can't I shall stop working it. But Brousseau will never get it."

"Why not?" inquired the notary bluntly.

And Hilary could not answer. He thought of Ste. Marie and the spreading plague-sore that threatened St. Boniface, but he knew this was not the principal cause of his refusal. Nor was it pride entirely. And he knew then. It was because of Madeleine Rosny. He was in love with her, another's man's fiancee.

He raised his head, to meet the notary's quizzical eyes.

"You shall have no more such offers," said Lamartine, "and henceforward it is war to the knife between yourself and my client."

Which was franker than Lamartine had ever been since he set up his sign in the Lower Town.

"I accept the offer," said Hilary, smiling. "But your threat of a suit is a bluff and doesn't worry me. Lamartine, your client is the biggest thief northeast of the Saguenay—and maybe southwest of it as well," he added.

Later that evening, just before it was dark, Hilary saw Morris and Lamartine walking upon the Terrace arm in arm. He was sure then that Morris had dogged him to Quebec. He felt that even the visit to the revenue department had some reference to him. He was in a miserable condition of suspicion, wondering where the next blow would fall.

He returned to St. Boniface next day with only one thing accomplished. He had seen the land map and ascertained that the upper reaches of Rocky River had been surveyed, and that the creek was wholly on his own land. He found, too, with some surprise, that the large island out in the Gulf was part of the Rosny domain. It had not appeared on Morris' rough map.

Lafe, who met him at the wharf, looked worried.

"I'm glad you've come," he said, as they drove to the mill together. "Things were pretty bad on Saturday night."

"They're striking?"

"No, Mr. Askew. That's the brightest point in the situation. MacPherson, the foreman, tells me that it's called off. Brousseau's dropped that maneuver, for some reason of his own."

"What's the trouble, then?"

"I guess Brousseau's off on another tack, Mr. Askew. All the hands was over to Ste. Marie on Saturday night by special invitation from Simeon Duval, who owns the biggest dance-hall there. There was free drinks for everybody, and the whole place was in an uproar until Sunday morning. Not a stroke of work has been done here until yesterday, which means a four-day week. The men are only just sobering up now.

"However, that ain't the worst, by a long sight. It's a sort of open secret that they're going to open up St. Boniface wide, and Simeon's—"

"You mean Simeon has dared to start one of his hells here while I was away?" cried Hilary angrily.

"Not yet," said Lafe. "There ain't no more liquor being sold here than usual—yet. Of course you can't stamp out those little fellows along the road who keep a keg of brandy in the ice-house under the straw and sell nickel drinks to travellers. But they're going to open up if they can. Simeon Duval's brother Louis has rented that house by the stables that Jean Baptiste used to occupy last year before it began to go to pieces, and he's going to have a dance-hall there and sell brandy—"

Hilary suppressed an oath. "Not if I have anything to say," he answered.

"Nor me," said Lafe. "I've been a Prohibitionist for twenty years, and I guess the stuff does as much harm here as down in New England. The trouble is, where do we start in? We can't fight the whole town single-handed. I was wondering whether we couldn't wire the revenue people—"

"No!" said Hilary sharply. "We'll fight our own battles, Lafe."

Lafe subsided in a hurt sort of way. The evidences of demoralization were obvious in St. Boniface. The men were slow and surly, the women sullen, slatternly, and hopeless-looking. It was clear that they had little hope Hilary could counter this new project. St. Boniface had been, on the whole, a hard-working community since the Morris-Brousseau agreement banished the drinking-shops in Ste. Marie. Hilary was aware of a feeling in the air, as if he was being tested. He saw furtive glances as he went by, he recognized reluctance in the sullen touch of the cap and the unsmiling faces, while not hostile, watched him with something like resentment, as if his attitude toward the Duval proposal was discounted beforehand.

The next day Hilary encountered Louis Duval, Leblanc and Pierre. The three were standing in a little group near one of the flume posts, looking toward the gang still working upon the boom, and exchanging jeering remarks, apparently concerning it. They called out contemptuously to the millmen trooping back to work after the mid-day intermission.

There was nothing in the men's presence to which Hilary could take exception, for he had himself cancelled Morris' orders against trespassing. He was sure, however, that they were there to set his men's minds in agitation. As he passed, Duval turned to Pierre and made some sinister remark that caused the others to laugh. Pierre's mirth changed to a scowl as Hilary's eyes met him, but he did not sustain his glance.

Hilary took no notice of them, but the incident increased his resolution to bring matters to a head at the first opportunity. So long as he remained on the defensive Brousseau would have the tactical advantage over him. Therefore he half welcomed Louis Duval's project, as affording him his opportunity.

He had kept in his mind the plan of cutting along the bank of the river, without waiting for the snow. It seemed to him a feasible plan to fell right beside the water, and float the logs down, this requiring no teams to haul, a process impossible until the snow was deep. On the Saturday he went out afoot to survey the timber in the upper reaches. There had seemed to him to be some good wood in the hollows higher up the stream, where scrubby second-growth birch and azalea had grown up over a partly burned district. In order to get a clearer view, Hilary took the public road that ran along the eastern bank, within the Ste. Marie limits, and ascended to an elevation opposite the low-lying tract on the west side.

He had nearly reached the branch road which ran in toward Ste. Marie, along which Lafe and he had driven on that first morning, when he perceived Madeleine Rosny and Brousseau ahead of him, at the top of the rise. He was almost hidden from their view by the summit and by the branches of the trees that overhung the road. They seemed to be talking earnestly, and Hilary held back, unwilling to surprise them. Presently he saw Brousseau spur his horse and gallop away in the direction of Ste. Marie, while Madeleine came slowly toward him.

She saw him and turned her horse aside to let him pass. She had been crying, and there were traces of tears still on her cheeks. She would have waited for him to go by, her face averted, but Hilary placed his hand upon the horse's bridle.

"Mademoiselle Rosny—" he began.

"Let me go on," she said in a low tone.

"I want to speak to you. And if you are in trouble, I want to help you."

She smiled wearily. "I am not in trouble, and if I were I should hardly ask your aid, Monsieur Askew," she answered. Then, with sudden vehemence, "Why did you come here?" she cried. "Why could you not have left St. Boniface alone, instead of stirring up hatred?"

"It seems to me," said Hilary, "that the hatred has been on the part of my neighbors, who resented my exercising my legal rights here. The motives of some of them are obvious, but not yours, Mademoiselle Rosny. I am not conscious of having wronged you."

"Is it not enough that my father should have been compelled to sell your uncle our trees, without your coming here to exult over our shame?"

"I have not exulted, Mademoiselle Rosny; I am sorry."

"Take back your pity. We do not want it. What has Monsieur Brousseau done to you—or Mr. Morris?"

(To be continued)


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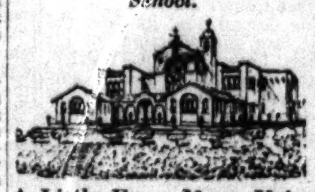

**A Little From Many Helps**

The Cost of the Catechist Training School—$245,000.00.

Balance Due ..... $43,969.75

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* * *

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

* * *

Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.


* * *

### BREAKING THE NEWS

Sunday morning breakfast was always a delightful affair at home. It was practically the only time during the busy week that the whole family had the leisure to "talk things over." It was a Sunday morning in July and we were lingering at the table as usual. Everybody was there except the twins who were not up yet as they were going to serve the ten o'clock Mass. Mother was in her accustomed place; Frank was at the head where he had sat since Father's death three years ago. I was at his right with Bill next to me and Margaret and Grace, the eldest of the family, were across the table. We had been talking about Ruth Henderson's approaching marriage when Grace remarked:

"Everybody is getting married or leaving Jackson. The old crowd isn't at all what it used to be. If we don't look out we Martins will be the only ones left."

Mother had been listening quietly but now broke in with:

"Jeanne, why not tell them now what you are going to do?

I was somewhat startled although for a long time I had been planning to "tell." It was just like Mother to give me an opening. I started out with another question:

"Did you ever hear of the Society of Missionary Catechists of Huntington, Indiana?"

"I think I've read something about it in OUR SUNDAY VISITOR," Margaret replied.

"We take a magazine that they publish, don't we, Mother?" asked Frank. But Mother had slipped away to call the twins.

"I've never heard of;" this from Grace.

"Well, I am going to enter the Society in September."

Congratulations, exclamations of surprise and "Why didn't you tell us sooner?" came from them—all but Grace. She was stupefied. Then she said:

"Yes, and go off to Africa or the Fiji Islands or some such God-forsaken place."

I laughed and explained that there were destitute missions in our own country as well as in foreign ones and that the Catechists labored in them. I knew Grace would take it that way. She thought it was splendid to have a religious vocation when it wasn't someone in our family.

"What does Mother think?" Margaret asked.

"Don't ask foolish questions, Mary. You know how splendid she was when Bob went to the Jesuit Novitiate," Frank reminded her.

"But you know, too, how much she missed him and still does," Grace insisted. She seemed to think one religious in our family was quite enough."

"Yes, but Mother wouldn't have Bob back for worlds." It was the first time Bill had spoken but he had closed his hand reassuringly over mine at Grace's first outbreak.

"And you'll be much farther away from home than Bob is, Jeanne. Just think—away off in Huntington."

"Huntington is in Indiana, Grace; not India. You may come to see me on visiting days and I may come home every two years."

"Even when you are in the Missions?" queried Margaret.

"Yes, even then. I have lots of interesting literature for you all to read. It will tell you everything you want to know about the Society better than I can. Come on, let's start the dishes. It's nine-thirty."

I entered the following September and although I heard often from Mother, Margaret and the boys, Grace wrote but seldom. It was not until the next July that Grace came to see me. Since then she not only visits me oftener than anyone else in the family but she has organized an Associate Catechist of Mary Band—our lay workers—in Jackson that is supporting my burse. Her visit to Victory-Noll truly "converted" her.

* * *

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechists and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists are to sanctify one's self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

* * *

The next date for entrance in the Society of Missionary Catechists is February 8.

* * *

For particulars concerning your vocation to a Missionary life, write:

REV. J. J. SIGSTEIN,
Spiritual Director
Society of Missionary Catechists,
Victory-Noll, Huntington, Ind.

We should study the interests of others as our own, and be careful to act on all occasions with uprightness and loyalty.—St. Vincent de Paul.


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**ASTHMA DISAPPEARS**

Recovery Follows Discovery of Basic Cause of Disease

Indianapolis—All who suffer with Bronchial Asthma will be interested in letters written by Mollie W. Mahan of Lyons, Illinois. The first, dated December 1, 1927, says in part:

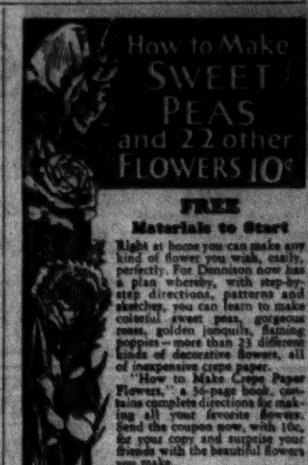
"The night before I received Dr. Fugate's Remedy I came so near dying I can't explain how I ever got through the night. For the past two years I had not been able to draw a deep full breath without a terrible rattle in my throat. I had coughed until I thought I would die. I had taken shots in my arms until they made me so sick I had to stop. I tried everything I heard of and had no relief. After the first two or three days of taking your medicine I began to feel much better. Today I can breathe deep full breaths without a sign of rattle or cough. I thank God with your help for my life today."

MOLLIE W. MAHAN.

A year later she wrote: "Dr. Fugate's Remedy has been such a blessing to me I want all who suffer with Asthma to use it. I recommended it for a man who was sent to the Cook County Hospital to die with Asthma. He was given one bottle of Dr. Fugate's Remedy and is now able to work."

In September, 1931, she wrote that she was still well and happy.

Copies of similar letters, together with an important booklet on Dr. Fugate's discovery of the cause of Asthma and Hay Fever, will be sent free by The Fugate Co., Dept. 7855, 136 N. Meridian St., Indianapolis, Ind. No matter how serious your case, write for this free booklet.

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# OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
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BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana
December 25, 1931.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

## EDUCATION AGAINST CRIME

The Reverend Dr. Frank Oliver Hall, a Protestant clergyman, gives his views concerning what should be some of the principal functions of the Church. He believes that the first duty of the Church is to devote herself to the moral education of her members, and that her second duty is to build up a social system in keeping with what Jesus called God's Kingdom on earth.

We agree with the minister, but if people receive their first moral instruction only after they will already have grown up crooked, we fear that the ends he hopes for could never be realized. We shall permit the reader to peruse the clergyman's observations, and let him decide whether he does not regard the same as containing an excellent argument for the existence of a school system in which the seeds of virtue are planted in the life of the child, and in which the child is educated against crime and educated along the lines of good citizenship.

We quote:

"The first function of the Church is the education of the moral character. Just as the school exists in order that boys and girls may be trained into intelligent, instructed and serviceable men and women, so the Church exists that the young may develop into good men and women—not merely goody-goody, but good for something. The founders of our public school system had the idea that the training of the intellect would serve all purposes, but we have come to see that mere intellectual training may serve only to make a man a sharper rogue. The men who have done most stealing of recent years have been highly educated, intellectually. There should be one institution, and there is only one, which exists for the training of moral character.

"Unless civilization is to degenerate people must be made to realize that there is a moral law which acts as relentlessly and with the precision of the law of gravitation. A man cannot break the law of gravitation, though he may break his neck in opposing it. A man cannot break the moral law, though he may break his heart in opposing it. It is of immense importance that moral character should be stimulated and educated. That is the function of the Church.

"But that is not enough. It is the business of the Church to stimulate enthusiasm toward the building of a nobler society—what Jesus called God's kingdom on earth. The good God has given us all the raw material necessary for the erection of a healthy and happy human society. What are we doing with it? So far from building heavens we are building hells. Crime is rampant. Murder is a joke. We allow the lowest elements in society to elect our officers, appoint our judges and corrupt our Legislatures.

"Crime has increased 150 per cent in ten years. Crime costs America more than the expense of the public school system and the National Government combined. You think the Church an extravagance, but crime costs America six times as much as the Church costs for all purposes whatsoever."

## SPIRITUAL DIRECTOR OF NOTRE DAME ANSWERS QUESTION

### "Education in What?"

An anonymous correspondent was recently given space in the sport-comment column of an Ashville (N. C.) newspaper for a protest against a reference to Notre Dame as "one of the greatest educational institutions in the history of the world." His protest reads: "Education in what? It does not even require a college board examination for entrance, and I merely ask the readers of your column to glance at the unpronounceable names in Notre Dame's lineup and then to conscientiously category them as the 'Fighting Irish'."

The correspondent has asked a question, and we intend to answer it even though he writes as one who is not waiting for an answer. He has asked a question in public, and we are counting on the chivalry of the South to give as much publicity to the answer as was given to the question.

Education in what? Education in mind and heart, in intellect and will, in soul and body. Notre Dame does not confuse instruction and education, does not mistake knowledge for wisdom or understanding. Education she conceives as a well-rounded cultivation of all the faculties of a man, of a whole man, not of a part of the man at the expense of the other parts. She refuses to train a man's intellect at the expense of the will, for she does not care to increase the world's population of clever criminals; neither does she place all training in the will and disregard the intellect, for the world has already more than its quota of stubborn fools. And she is careful to cultivate the physical welfare of her students, so that the intellect and the will may have a well-seasoned body through which to function.

And what is a well-rounded cultivation of all the faculties of a man? A cultivation which appraises these faculties according to the ends they are to serve and gives them attention in the order of their importance. The arts and the sciences, and their application in the complex civilization of which we form a part today, have their share in the educational system of Notre Dame, but they do not dominate, for in appraising the value of the various elements of education, Notre Dame uses a measuring rod which was given to mankind nineteen hundred years ago: "'Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you."—Matt. vi, 33.

Notre Dame trains men to believe in manhood and Christians to believe in Christ. Like the old-fashioned Protestant laity in the South, she still believes in God, in the fall of man from grace, in the redemption of men through the Passion of Christ, in an eternal heaven and an eternal hell. And she never has to hang her head in shame for any man who lives up to her teachings: for nearly a century she has been graduating worthy citizens of earth and of heaven.

She has no college board examinations for entrance, it is true; she has her own standards of admission and her own standards of scholarship, and they are recognized by every university and by every standardizing agency in the country. She has no religious tests for entrance; seven per cent of her students and twenty per cent of her lay professors are non-Catholics. And she perpetuates no national prejudices of European politics: it was her favorite Norwegian son who said that "they are all Irish if they have that fighting Irish spirit that never quits." That is why her appeal is universal; that is why she has on her rolls students from forty-eight states, the District of Columbia, and fourteen foreign countries—for all over the world they still raise boys who want to be MEN—men first of all, and then scholars. And that is why in the list of sponsors of the movement to fulfill Coach Rockne's last wish you find some of the most distinguished names in America today. They believe in education for character, and they know that Notre Dame gives it.

## Readers Speak to Readers

New York City

Gentlemen:

I believe the following contribution will prove of interest to your readers.

THE SCHWARZSEE

A little village surrounded by green pastures, many-tinted rocks and the dazzling whiteness of the eternal snows, such is Zermatt, perennially guarded by that most impressive of all pyramids, the Matterhorn.

Innumerable beauties are assembled in this spot: pleasant paths that plunge into the shadow of the fragrant pine-woods, pastures enlivened by sweetly tinkling bells, buoyant waterfalls, deep ravines, vast tracts of untrodden snow, proud and lofty peaks. Truly a terrestrial paradise where a rejuvenating, health-giving atmosphere gladdens the hearts of young and old.

A thrilling electric railway leads to that most popular point of view, the Gornergrat, 10,288 feet a-s, where on a marvelously situated rocky ridge one stands face to face with the very aristocracy of snow-crowned peaks. It is a memorable excursion and inasmuch as it may be enjoyed without any physical exertion it probably is never missed by any visitor to this mountain realm.

Of course, everyone acquainted with Zermatt has heard of the Schwarzsee, but probably not so many have ventured to its classic heights. A perfectly safe bridle path, picturesquely accompanied by pines and firs, leads in about three hours from the village to its secluded domain, 8494 feet a-s. Here the hotel occupies a detached hill, high above the Furgg Glacier, and thus commands a far sweeping view of alpine grandeur. The stellar attraction of this spot is, however, the Schwarzsee, a tiny lake of rather melancholy aspect, with a pilgrimage chapel, "Our Lady of the Snow," directly on its border. Here every guide pauses in reverent prayer before he proceeds on an ascent of the Matterhorn.

On the way to the Schwarzsee one thus encounters guides of all ages: elderly men who have braved the worst dangers of the mountains, and young ones ready to risk their lives on hitherto unattempted summits. They are generally distinguished by their sturdy and practical attire, their clear and frank eyes, accustomed to look upward, and their modest bearing. No money would bribe these guides to start on an ascent before having offered up their vows before the altar, and it is a sight to see them crowd to Mass on Sundays, or carry banners in procession as they chant their litanies on feast days.

Weather permitting, Mass is celebrated in the Schwarzsee Chapel every Sunday during July and August and every year, on August 5th., the entire native population of Zermatt and many of the visitors flock to this solitary shrine, to celebrate the feast of "Our Lady of the Snow".

Sincerely,
MARIE WIDMER.

Rhinebeck, N. Y.

Dear Sirs:

I have been considering the plan of introducing Our Sunday Visitor to the parish and I am going to accept your offer by trying it out for three weeks.

My parish is small and I think a 100 might be too many. However, I shall be glad to try that number out for an experiment.

Very truly yours,
REV. WILLIAM A. GILL.

## Theresa Neumann, The Bavarian Mystic

(Continued from preceding page)

the Capuchin Church at Eichstaedt, and Theresa Neumann was present at this ceremony.

This learned gentleman, formerly the editor of a newspaper and a doctor of Philosophy, has had to endure considerable persecution for having espoused the cause of Theresa Neumann even before the attention of the whole world was directed to her. He had repeatedly witnessed what he called "facts," for which science, medical or otherwise, had no satisfactory explanation.

By special permission of the Neumann family he was allowed to be a frequent visitor, observing Theresa not only at her bedside on Fridays, but on several days of each week whether she was at home or in church or elsewhere. The closer and more extended his observations, the greater became his conviction that the phenomena were supernatural.

He and Professor Wutz, who has been a frequent Friday visitor in order to listen to Theresa quote our Savior, or the mob, or Caiphas, or Pilate, or Herod, or the thieves, speaking in their own language, have become close friends, and they maintain that the critics of Konnersreuth would probably be influenced as they have been if they too gave up theorizing and came to see and observe for themselves.

(To Be Continued)

## Around The World In Ten Minutes

(Continued from Preceding Page)

The total number of workers now out of employment the world over is put at 25,000,000. Of this number 18,000,000 are accounted for by statistics submitted to the Labor Office. But no figures were received from the majority of South American and Asiatic countries, where Labor Office officials calculate there are at least 7,000,000 more unemployed.

The unemployment figure of 6,000,000 for the United States was furnished by the American Federation of Labor. Next in the list come Germany with 5,350,000 jobless and Great Britain with 2,650,000. Both of these are government estimates.

The French Labor Federation reports 1,500,000 idle. This is believed to be more accurate than the government's count of only 91,000. In Italy 800,000 workers are without jobs. Poland, Austria, Czechoslovakia and Hungary reported the next largest totals with 250,000 each.

With one important exception, the Labor Office reports, unemployment is increasing steadily throughout the world. That exception is Russia, which does not admit having any unemployment problem at all.

### Missionary-Grammarian Of American Indians Dies

OMAHA, NEB.—The Rev. Florentine Digman, S. J., noted Jesuit missionary, died at the Rosebud Indian Mission near Kilgore, Neb., Creighton University officials were notified. His age was eighty-five.

Father Digman was the founder of St. Francis' Indian Mission in South Dakota, said to be the finest mission post in North America.

He was born in Germany in 1846, entered the Jesuit order in 1865 and came to America in 1880. Father Digman was noted as an authority on American Indian languages and was the author of an Indian grammar.

### Officials Fail To Publish Law To Close Churches

MEXICO CITY.—Two hundred and twenty churches of the 244 in the Federal District must be closed by the Department of Federal Properties if the law passed recently by Congress goes into effect.

The law was not published in the Diario Official, as was predicted, but its publication was expected in a day or two. The most important of the Federal District churches are the Cathedral, one of the most imposing places of worship in Latin America, the Basilica of Guadalupe and the Segrado Corazon.


To Those Desiring

SAFE INVESTMENTS

We recommend and offer for sale notes on Catholic Church property in denominations of $500.00 and $1,000.00 each bearing five and one-half per cent interest payable semi-annually.

Please write for circular.

JOHN A. SCHMIDT & CO.
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Cleared Gulf Coast Farms $695.

Ideally located at Irrington, South of Mobile, Alabama. Live Northern community, delightful climate, splendid soil, high, healthy. In midst of best orange, pecan and tung nut groves, cities and poultry farms in State. Fine homes, modern conveniences. Catholic church. 8 years school adjacent. Terms to suit. Quit worrying, be independent, get details, write to The Community Development Company, Inc., 918 Ashland Block, Chicago, Illinois. Developers Catholic Colonies, North-South.


## Regis College Review Service

By E. T. S.

TEACHING THE DRAMA AND THE ESSAY by Bro Leo is a delightfully modest and helpful little volume. It does not attempt to offer a complete treatise on teaching the Drama or the Essay but aims at being of service to the young teacher perplexed how to begin leading the pupils along the rugged though not unpleasant path of literary appreciation. The youthful student seeking for a guide, no less than the jaded teacher of English, will find in these pages the seed of a fresh outlook and a new incentive for the work. The book is highly commendable for private study.

Bro Leo who has attained eminence both as a literary critic and a teacher of English, has succeeded beyond all expectation in the purpose of this little book. Orderliness and richness of suggestion seem to be the main characteristics. There are so many practical directions, imparted in a simple yet attractive manner, so much that bespeaks experience and a most extensive and deeply appreciative reading, that the book is highly desirable for all who appreciate good English. (Published by Schwartz, Kirwin and Fauss. Price $1.15.)

MIXED MARRIAGE by Mrs. Margaret Banning is a powerful story told in a masterful way. With unusual penetration, the author analyzes a burning problem of the day. The evil and almost inevitable consequences of a mixed marriage and the soul-trying difference of point of view on the vital problem of birth-control are impressively dealt with in this charming story. The main characters have at their command all that could be desired to make their marriage happy. Yet the difference in religion, working out in practical life, creates a wide gulf between them. The lesson so skilfully taught by the story is one that should not be passed by unheeded. The deep realization of life's purpose through the spirit of faith is the only solution to this and similar problems.

The touch of the literary artist is evident in every page. The analysis of this widely discussed problem is worthy of the careful study of our Catholic people. (Published by Harper Bros. Price $2.15.)

Readers may order the books reviewed in these columns from OUR SUNDAY VISITOR.

## WHAT IS THE ANSWER?

See Page 1 for the questions for which the following answers are given.

1. Yes (Matt. V, 21-44; XVI, 13-17; Mark XIV, 61-64; Luke VII, 44-49; John VIII, 57-58; etc. etc.).

2. Yes (Matt. VII, 29; X, 37; Mark, II, 5-11; Luke X, 17-22; John III, 1-18, V. 18. etc. etc.).

3. Yes (Matt. XVI, 13-17; John XX, 28, 31; Acts III, 15; etc. etc.).

4. By working countless miracles, and especially by raising Himself from the dead;

By making prophecies that were subsequently verified;

By His perfect character and intellect, which exclude all possibility of deceit or delusion.

5. An external occurrence that natural causes are incapable of producing and only direct divine intervention can explain.

6. Yes. Similar miracles, fully proven, still happen, notably through the intercession of saints preparatory to their canonization and at Lourdes and elsewhere.

7. It proves that the true Church will last intact; that the true Church exists today; that whoever rejects the teaching or discipline of the Church is rejecting God.

### SEEK YE FIRST—

By Delight Cronin

Come gather, all ye people, from the borders of the earth,
Regardless of your color or your race or rank or birth;
No matter what your tenet or your father's father's creed,
Come, join your forces with us in the world's great hour of need.

Hark to the eloquent appeal from altar and from shrine,
Pagoda, mosque and minaret, beseeching help divine.
Cathedral chimes re-echo while the monastery bells
Add their sweet, plaintive voices to the surge that 'round them swells.

Lord, see Thy people prostrate and dost hear the mighty prayer
Loosed from the stricken heart of man upon the barren air?
Long have we struggled vainly for the things of lesser worth,
And conquered cry: "Lord, save us, or we perish from the earth!"

By petty hatreds blinded, tangled in our own mad greed,
We tried to reap a harvest from a field of cockle seed.
We flaunted godless freedom in the face of Calvary's tree,
And now in desolation's hour we come at last to Thee.

Thou Who didst soothe the troubled wave and walk upon the deep,
Have pity on Thy people who have climbed a toilsome steep.
Aye! we have learned the lesson and we bless the chastening rod
That brings us humbly to our knees and finds us seeking God.


EMPLOYMENT FOR 637 MEN AT ONCE

Akron, Ohio.—Wm. C. Krisher, of this city, is in need of 637 men at once to help him introduce a new and amazing line of high quality rubber household inventions. No experience or capital required. Everything furnished free to producers. Unusual opportunity to own your own rubber business without capital investments. Big line of 47 fast-selling necessities, all unusual values needed in every home. Liberal commissions and automatic repeat sales bring agents up to $90 a week steady.

His company is now launching a national expansion program and has a liberal introductory sample outfit offer to mail you. Simply write Mr. Krisher today. J. B. Herider wrote for this offer. Now he makes $15 to $20 a day. For full particulars and this offer, address Wm. C. Krisher, 931 Bar St., Akron, Ohio.

FRANCISCAN SISTERS OF THE SACRED HEART.

Young ladies—age 16-30 years—having the desire to consecrate their lives to God in a Religious Community by nursing the sick, teaching in parochial schools and performing domestic work may write for information to Mother General, 426 N. Broadway, Joliet, Ill.

WEEKLY NOVENA
At the Shrine of St. Ann

Send in your petitions to be prayed for during these novenas, which are held every Friday. St. Ann has helped thousands in time of trouble, illness or anxiety. Send for free sample copy of the ST. ANN HERALD and read of favors received. Address the National Shrine of St. Ann, 2127 Ursulines Avenue, New Orleans, La.


## The Catholic Layman And His Mass Missal

(Continued from Preceding Page)

came from the east. There they did not think of it as a song only of joy. So it was sung in days of penance and at funerals. In the west, however, it was for a long time reserved for Easter. Now it is omitted on pentitential days and at all Requiem Masses.

On the days of Lent, when the Alleluia, on account of its joyful character, is omitted, its place is taken by the Tract. In its original character the Tract was one complete psalm sung straight through by a reader without any response from the people and without much variation in tone. More often now it is made up of several verses of different psalms, which are placed together because they express the same idea.

Between the Epistle and Gospel, then, you will find chants which vary the monotony of the readings. These, together with the Lessons, are the only parts of the Mass when the people are supposed to do nothing except listen. In all the other parts the people should take an active part. In these their part is only passive.

These chants are intended for expert singers, so that if the choir insists upon display, here is where display is appropriate.

At Low Mass, when these parts are not sung, the lay person will derive great benefit from the reading of them with the priest. The Gradual will help him to enter into the spirit of the festival. As they contain parts of the psalms appropriate to the day they help him enter into the spirit of the festival by means of the inspired word of God. The Gradual is a part of Mass missed entirely by those who do not use a Missal.

Next Week: The Sequence.

Editor's note: Subscribers to the leaflet Missal receive by mail a new Missal for every Sunday of the year. Each Leaflet contains all the Mass prayers exactly as read by the priest. Cost per year—99 cents.

Pastors, teachers, directors of clubs, etc., are invited to inquire about the cost of the Leaflet in quantities. Address: The Leaflet Missal, 244 Dayton Avenue, St. Paul, Minn.


Stubborn Coughs Ended by Recipe, Mixed at Home

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up stubborn coughs due to colds. It takes but a moment to prepare, costs little, and saves money, but it gives real relief even for those dreaded coughs that follow severe cold epidemics.

From any druggist, get 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup or strained honey. Thus you make a full pint of better remedy than you could buy ready-made for three times the cost. It never spoils and tastes so good that even children like it.

Not only does this simple mixture soothe the inflamed throat membranes with surprising ease, but also it is absorbed into the blood, and acts directly upon the bronchial tubes, thus aiding the whole system in throwing off the cough. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

Pinex is a highly concentrated compound of Norway Pine, containing the active agent of creosote, in a refined, palatable form. Nothing known in medicine is more helpful in cases of distressing coughs and bronchial irritations.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

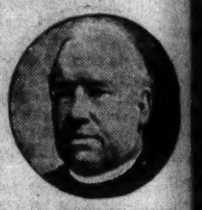
The Alexian Brothers

will gladly send their booklet, Prospectus, to those young men who desire to embrace the religious life in a BROTHERHOOD devoted to the professional nursing of the (male) sick. Address:

The Rev. Master of Novices,
1200 Belden Avenue,
Chicago.

THE COUGH THAT KEEPS YOU AWAKE

It Saps Your Strength—Get Rid of It By Taking Father John's Medicine



You ought to realize that the cough which keeps you awake at night is a serious menace to your health. It is sapping your strength. It is keeping you thin and run-down. You need Father John's Medicine right now to soothe and heal the irritation in the breathing passages; to give new strength, to fight off the germs and to help you drive out the impurities. Remember, Father John's Medicine has had more than 75 years of success treating just such conditions. It is safe for all the family to take because it is guaranteed free from alcohol or dangerous drugs.

You can obtain Father John's Medicine at the nearest drug store, or send $1.20 to Father John's Medicine, Lowell, Mass., for a large family size bottle, all charges prepaid.

Invest With Confidence in
5% Promissory Notes
of
The CATHOLIC BISHOP of CHICAGO
DENOMINATIONS $500-$1000
MATURITIES 1 TO 5 YEARS
These Notes are signed personally by His Eminence Cardinal Mundelein.
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YOUNG MEN

Catholic tradesmen, teachers, and others interested in work among boys, to join Religious Community establishing for this purpose. State particulars in first letter. Address, Father Flanagan's Boys' Home, Omaha, Nebraska.

St. Mary of Providence Institute
For Girls of Retarded Mentality
Academic, Domestic Science and Sewing
4242 N. AUSTIN AVENUE
Chicago, Ill.

KNEIPP SANITARIUM

Conducted by the Sisters of the Precious Blood. All diseases treated except insanity and Tuberculosis. Address Sister Superior A., Kneipp Sanitarium, Rome City, Indiana.

THE SISTERS OF MERCY IN THE ROCKFORD DIOCESE ARE IN NEED OF VOCATIONS TO EXTEND THEIR WORKS OF MERCY. APPLY TO SISTER SUPERIOR, 185 NORTH LAKE STREET, AURORA, ILLINOIS.

OUR FAMILY MEMBERSHIP
IF YOU ENROLL YOURSELF AS A SPECIAL MEMBER FOR THE OFFERING OF $6.00 PER YEAR
YOU HAVE THE PRIVILEGE OF NAMING 9 OTHERS (living or deceased) without any extra offering, to share yearly in the spiritual benefits of the prayers, masses and good works of 65,000 missionaries the world over. Really, this is a splendid way of having your dear ones remembered daily at God's altar.
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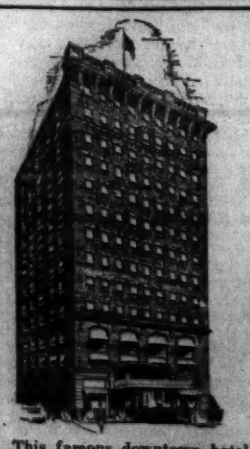
Rev. Thomas J. McDonnell, Director.



Hotel Brevoort

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This famous downtown hotel invites you to the enjoyment of quality accommodations, in pleasing surroundings, at agreeably moderate charges. Two and a half blocks from the world's busiest corner; near retail, wholesale, and financial district, and all classes of transportation.

Brevoort Restaurants are famous from coast to coast for quality of food and service. Garage extends special courtesies. Attendants call for the cars of arriving guests, without extra charge.

ROOM RATES: $1.50 Up Without Bath. $2.50 Up With Bath.
Club Breakfast 45c and 65c. Dinner $1.00.
ORIGINAL HANNAH & HOGG OWNERSHIP
James X. Galbaugh, Manager

# NEWS FROM OUR DIOCESE
## OUTSIDE OF FORT WAYNE

### South Bend District

This district comprises the counties of Elkhart, Kosciusko, LaPorte, Marshall, St. Joseph and Starke.

Important cities in this district include: South Bend, Mishawaka, Elkhart, Goshen, Plymouth, Donaldson, North Judson, Knox, Wanatah, Otis, LaPorte and Michigan City.

The correspondent for this district is:

James McFeely,
241 Badin Hall,
Notre Dame, Indiana

Pastors, parish organizations and responsible individuals are invited to send items of interest to James McFeely or directly to the Diocesan Editor.

News items coming from those not on our staff of correspondents must be prepared in the way in which the writer wishes the article to appear and signed with the full name and address of the person sending it. News intended for publication must reach us not later than Tuesday morning preceding the date of issue. This early printing date is necessary because of the large number of copies of the Diocesan and National editions that must be printed each week.

THE REV. AQUINAS KNOFF,
Diocesan Editor,
OUR SUNDAY VISITOR,
Huntington, Indiana

## ELKHART

CORRESPONDENT:
Margaret Allen
703½ S. Main St.
Elkhart, Indiana

### "J" Club

Thirteen members of the "J" Club and two guests, Miss Elizabeth Collins of this city and Miss Margaret Lauer of East Chicago, were entertained Tuesday, December 27th, by Miss Rose Burkard at her home, 1113 Richmond St. The Club prize was won by Miss Florence Kretchmer and Miss Mary Louise Holtz. Miss Mary Nye and Miss Mary Delucenay were appointed to cut the next supply of garments. Refreshments were served by the hostess, assisted by Miss Mary Collure. In two weeks the club will meet with Miss Anne Collins, Oakland Avenue Road.

### YOUNG LADIES' SODALITY

The Young Ladies' Sodality met in business session Monday, December 28th. Plans were made for a party to be held after the next meeting January 24th, the committee to be picked later in the month. The next meeting will be election of officers and all members are requested to come.

## LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

### CATHOLIC DAUGHTERS GIVE CHEER PARTY

Concluding a series of holiday visits to various institutions in and around Lafayette, the Catholic Daughters of America went to the county infirmary Sunday afternoon for their annual entertainment and holiday treat for the inmates. A delightful program, including accordion numbers by Theodore Smitt, vocal numbers by Mary Ann Yocom, and singing of old time songs by a group of young women, with Miss Marie Duffy at the piano, was brought to a close with a clever ventriloquist act by Carl Traub. Following the program, each of the 118 members was presented with a gift, a box of candy and apples and oranges. The members of the organization were escorted through the buildings by Mr. and Mrs. A. D. Sullins.

### CEREMONIES OF INVESTITURE AND PROFESSION IN CHAPEL AT ST. ELIZABETH'S HOSPITAL

Wednesday, January sixth, the semi-annual Reception of Novices and Sisters in the order of the Poor Sisters of St. Francis took place in the Chapel at St. Elizabeth's hospital, Lafayette.

Five candidates were invested with the habit of St. Francis, six Novices pronounced their First Vows, and thirty-eight Sisters took their Final Vows.

The ceremonies began at 8:30 A. M. with a procession from the convent to the chapel, followed by a solemn High Mass and Benediction.

### LECTURE

According to present arrangements, the Newman Club of Purdue will sponsor a lecture by Dr. John J. A. Sherry in St. Francis' High School auditorium on the evening of January 28th. Dr. Sherry comes to Lafayette almost directly from Lourdes, the world-famous shrine, where he has served for years as assistant to the President of the Medical Bureau. He brings us first-hand information about the miracles that have been worked there, miracles proved to be genuine beyond any objection from a scientific point of view. It has been difficult to schedule an engagement with Dr. Sherry because of the demand for his lecture. He has been in this country since November, when he began a lecture tour that will take him from coast to coast.

### CARD PARTY

The Young Ladies' Sodality of St. Mary's church will hold a card party on January 22nd in the Duncan Community House. Sponsors hope for a large attendance.

## LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
414 Tenth St.,
Logansport, Indiana

### CECELIA MORTER HEADS YOUNG LADIES' SODALITY

Forty members attended the annual holiday party of the Young Ladies' Sodality, St. Joseph's church, Logansport, held Monday evening, December 28, in the school hall. During the business session Miss Cecelia Morter was chosen president of the organization for 1932; Miss Cecelia Bieker, secretary; Miss Elizabeth Keller, treasurer and Miss Helen Nowviskie, sacristan.

Evening hours were spent socially prizes at bunco and bridge being awarded Misses Henrietta Petrie, Nora Cortie, Mary Spitznogle and Elizabeth Beamer. Luncheon was served at one long table beautifully decorated in evergreens and lighted with tall red tapers. Small Santa Claus favors marked each place.

### ELIZABETH HICKEY, LOGANSPORT, DEAD

Mrs. Elizabeth Hickey, 78, a native of Cass county and a resident of Logansport for many years, passed away at the home of her daughter, Mrs. P. J. Kimener, in Logansport, Jan. 2. Funeral services were held from St. Vincent's church last Thursday morning at 9 o'clock and burial was made in Mt. Hope cemetery. Father Durham was in charge of the services.

Surviving besides Mrs. Kimener are a daughter, Mrs. John Twiball of Seminoles, Okla.; a son, Thomas in Chicago, and a sister, Mrs. Catherine Halpin of Logansport.

### LAWRENCE D. ALLEN OF PERU IS DEAD

Funeral services were held last Tuesday morning at 9 o'clock from St. Charles' church at Peru for Lawrence D. Allen, 72, who died January 2. He moved to Peru two years ago from Wabash. Burial was made at Wabash. Surviving are two daughters, a brother and five nephews.

### SCHOOLS RE-OPEN

Catholic schools of Logansport have resumed classes after a ten-day Christmas vacation.

### SAINT PETER'S CHURCH LADIES HOLD PARTY

Th Young Ladies' Sodality of St. Peter's church, Winamac, sponsored a public ecuhre party Wednesday, December 30, in the school auditorium.

### ED WALSH, 55, DIES AT SOUTH BEND, IND.

Ed Walsh, 55, well known Catholic and former resident of Grass Creek, Fulton county, died suddenly at his home in South Bend, Friday night, Jan. 1, from a heart attack. He moved from Grass Creek to South Bend four years ago.

Surviving are the widow; five children, Patsy, John, Ned, Corine and Allen, all at home; two brothers, John of Logansport and William of Kewanna and a sister, Mrs. Margaret McDonough of Kewanna.

### THREE WOMEN GET CARD PARTY AWARDS

Prizes at the weekly card party of St. Joseph's Hospital Sewing Circle, Logansport, held Tuesday, December 29, at the K. of C. hall, were awarded Mrs. Quillen, Mary Corso and Mrs. R. M. Costello.

### MRS. MARY FASNATCHE, 77, PASSES AWAY AT PERU

Mrs. Mary Fasnatche, 77, died at her home in Peru, Wednesday, December 30, from complications. She is survived by seven children.

Funeral services were held at 9 o'clock Saturday morning in St. Charles' church and burial made in the Peru cemetery.

### WINAMAC CATHOLICS ASSIST WITH PARTY

The Kiwanis club of Winamac sponsored their ninth community Christmas party Friday evening, December 25, with a large crowd in attendance. Members of the Catholic, Methodist, Christan and Presbyterian churches, the Mothers' Club and high school students contributed to the program.

## HAMMOND

CORRESPONDENT:
Mrs. G. Elma Jacobs
4130 Forsythe Ave.,
East Chicago, Indiana

### January To Present Weighty Problems

When bells and gongs announced the fact that the careworn 1931 had unwillingly stepped aside for its successor, many hearts became burdened with thoughts that were exceedingly grave and weighty. Those "whoopie" parties may be very suitable for certain folks on the eve of a New Year—but unfortunately not so for your student. To him or her the dawn of the New Year spells the end of a brief yet very delectable period of time styled the Christmas holidays. Even the sun-crowned faith of youth, together with its lofty idealism and buoyant hope, seem to falter momentarily at the notion of a new round of hard and arduous labor.

Such was the morning of January 4th, when weary feet and aching hearts indicated to the students of Catholic Central, Hammond, that the first month of the New Year was encroaching with its ordinary round of extra toil and labor. Reviews and repetitions, the "mother" of wisdom, will be in evidence during the first part of the month, preparatory to work of the time-honored custom of examinations, which are scheduled for the end of the present month.

Most of the students reported that their days of vacation had been spent at home. A few of them had made short visits to nearby relatives. Very many had appeared at the gym of the school to compete in interclass basketball games against members of some rival classes. Very much interest has developed amongst the members of the various class groups relative to their skill and ability in the popular sport of the season. While the agility and polish of the more highly specialized varsity men is missing in the members of these class teams, nonetheless there is real sport and enthusiasm displayed which does not lack anything concerning spontaneity and personal initiatives. And let no one think that the young ladies of the school have no knowledge of or interest in basketball. There are six class teams of girls with a spirit of rivalry that is extremely keen.

While an extra schedule of games was run during the days of vacation for the special benefit of those children who desired to spend a couple of hours in this form of exercise, the regular class schedule will take up again at the beginning of this week, and will be continued until the end of the season early in March. At that time a round of match games will be played in order to decide upon the interclass champs at the local school.

### CALUMET REGION BREVITIES

East Chicago.—Officers of fourteen societies affiliated with the Polish Catholic Union and the Polish National Alliance, are to be inducted into office with elaborate ceremonies in St. John Cantius' hall met Sunday evening. The Rev. T. F. Chemma, pastor, is to be installing officer, and the Rev. Francis Novak, assistant, and the officers are scheduled to make short talks.

East Chicago.—In accordance with century-old traditions, Polish homes of the Calumet region this week were blessed by pastors of Polish Catholic churches. The ceremony, which started Wednesday, is in commemoration of the visit of the Three Kings to the Infant Jesus.

East Chicago. — Catholics joined with people of all races and creeds of this city recently in mourning the death of James W. Lees, retired industrialist and civic benefactor. A non-Catholic, Mr. Lees was an important supporter of many Catholic charitable institutions of the city. With Col. Walter J. Riley, he was instrumental in the founding of St. Catherine's hospital here and was one of the patrons of the Carmelite orphanage.

## MUNCIE

CORRESPONDENT:
Miss Kathleen Meehan
410 S. Madison St.,
Muncie, Indiana

## TIPTON

### BEAUTIFUL SERVICE HELD AT SAINT JOSEPH'S ACADEMY

At 8:30 o'clock, Thursday morning, a beautiful ceremony took place at St. Joseph's Academy when two candidates received the habit of the order of the Sisters of St. Joseph, and eight sisters renewed their vows.

Monsignor Beigel, of Elwood, spiritual advisor of the community of the Sisters of St. Joseph, conducted the service during which Miss Charlotte Stahl of Kokomo, became Sister M. Leona, and Miss Olga Roberts of Chicago, became Sister M. Lillian. The former was graduated from Kokomo High School, and Sister M. Lillian was graduated from St. Joseph's Academy.

Father Yenn, chaplain at the Academy, was the celebrant of the High Mass, and music was furnished by the Sisters' choir. A number of out-of-town guests attended the services.

### Johannes-Funke Wedding

The marriage of Miss Eva Johannes and John Funke, son of Mr. and Mrs. Theodore Funke, of Tipton, took place Wednesday morning at Mishawaka. The Nuptial Mass was said by the Rev. Clement Koors, a cousin of the bridegroom. They were attended by Miss Bertha Funke, sister of the bridegroom, and Francis Johannes, brother of the bride. Following the ceremony, Mr. and Mrs. Funke came to Tipton where a wedding dinner was served at the home of the bridegroom's parents.

### Logansport District

This district comprises the counties of Carroll, Cass, Fulton, Howard, Jasper, Miami, Newton, Pulaski, Wabash and White.

Important places: Logansport, Winamac, Monterey, Kewana, Peru, Wabash, Lagro, Kokomo, Rensselaer, Kentland, Reynolds and Delphi.

The correspondent of this district is:

JOHN CARROLL,
419 17th Street,
Logansport, Indiana.

Pastors, parish organizations and responsible individuals are invited to send items of interest to Miss Irwin, or directly to the Diocesan Editor.

News items coming from those not on our staff of correspondents must be prepared in the way in which the writer wishes the article to appear and signed with the full name and address of the person sending it. News intended for publication must reach us not later than Tuesday morning preceding the date of issue. This early printing date is necessary because of the large number of copies of the Diocesan and National editions that must be printed each week.

Next week we will list the counties in the Hammond District.

THE REV. AQUINAS KNOFF,
Diocesan Editor,
OUR SUNDAY VISITOR,
Huntington, Indiana.

## SOUTH BEND

### Sisters Professed At St. Mary's, Notre Dame

Sixteen young women, representing ten states and two countries, were received into the Congregation of the Sisters of the Holy Cross Wednesday morning, January 6, in an impressive ceremony at St. Mary's, Notre Dame, Ind. Final religious Profession was made by thirteen Sisters and temporary vows were taken by fourteen.

The Sisters making final Profession are: Sisters John Marie and Peter Julian of Chicago, Ill.; Sister Mary Evangel, Salem, O.; Sister M. Imeldine, Union City, Ind.; Sister M. Rosa, LaPlata, Md.; Sister M. Rose Viterbo, Washington, D. C.; Sister M. Helen Xavier, St. Louis, Mo.; Sister M. Paraclita, Blackford, Idaho; Sisters Terese Helene and Leander, Salt Lake City, Utah; Sister M. Laurent, Ogden, Utah; Sister Agnes Imelda, Los Angeles, Calif.; and Sister Gabriel Dolores, Austin, Tex.

The Sisters making temporary vows are: Sisters M. Justina, Mary Elizabeth, M. Emmanuel, Alfreda Marie, Anna Teresa, Eleanor Francis, Consuela Marie, Alma Joseph, Michella Marie, Devota, Vincent Mary, Waltrude, Agnes Eugenia, M. Gerard.

Those receiving the Habit and religious name are: Ella Wirthlin, Sister M. Ella Rose, Eureka, Utah; Nellie Tesmer, Sister M. Helen Agnes, Sheridan Lake, Colo.; Mary Turek, Sister M. Rita Mary, Fresno, Calif.; Ruby Jenkins, Sister M. Elizabeth Clare, Alexandria, Va.; Ellen Callahan, Sister M. Alethea, Red Rock, Tex.; Elizabeth Leonard, Sister M. Paula, Swanlinbar, Co. Caran, Ireland; Margaret Schumacker, Sister M. Ignatius, Wild Horse, Colo.; Colette Houser, Sister M. Rita of Cascia, Youngstown, O.; Berenice McDermott, Sister M. Amelia, San Francisco, Calif.; Dorothy Kane, Sister M. Hope, Chicago, Ill.; Rose Hermandez, Sister M. Jose Maria, Los Angeles, Calif.; Margaret Hayes, Sister M. Vincent de Paul, Los Angeles, Calif.; Mary Agnes Murphy, Sister M. Xavier Therese, Milwaukee, Wis.; Mary Catharine Walsh, Sister M. Seven Dolors, South Bend, Ind.; Gertrude Heunerkoph, Sister M. Clarita, Mishawaka, Ind.; Teresa Heineman, Sister M. Marie Teresa, Connersville, Ind.

### NAUGHTON—DAELE

Julius A. Daele of Sacred Heart parish, Notre Dame University, was married to Miss Loretta A. Naughton of St. Andrew's Cathedral, Grand Rapids, Mich., on December 31, 1931. The ceremony was performed by Msgr. D. E. Malone at 10:00 a. m. The bride was attended by Miss Marguerite Daele, sister of the groom, while Mr. Edmund Naughton, brother of the bride, acted as groomsman. The couple will reside at South Bend, Ind.

### The Encyclical "Reconstructing Social Order" And Catholic Schools

Washington.—Pope Pius' Encyclical, "Reconstructing the Social Order," by its dramatic emphasis upon the partnership organization of people in their occupations to plan separate industries and all economic life with government assistance, and to distribute wealth and income equitably on the basis of partnership, has a direct influence upon Catholic schools and their courses, particularly in economics, sociology, history, international relations and religion.

To the Economics of supply and demand and theories of value as modified by a small degree of government action, trade associations and unions, Economics as influenced by the Encyclical would insist upon human ability to guide economic life and upon the need of full organization, both economic and political, to do.

To the Sociology of family and community life and the aberrations from sound social life in these spheres, the Encyclical adds the Sociology of groups in their occupations.

To the political science of individuals and families living under a government, the Encyclical adds the political science of governmentally recognized organizations of people in their occupations.

In the history of the last few centuries the Encyclical lays emphatic stress upon the change from the organized economic life of the Middle Ages, steeped in moral teachings, to the period of individualism and disorganization when moral teachings were disregarded or denied and government permitted business to do whatever it wanted to do.

Courses in international relations it calls attention to the worldwide extension of industrial capitalism, plutocratic control of governments, international capitalism and the need of establishing international pacts between commonwealths and occupationally organized partners.

Courses in religion the Encyclical bids to have emphasis upon the use of the talents and goods God gave us for the welfare of all and the ordering of men in economic life so that their cohesion and unity will be comparable to the Mystical Body of Christ.

The Encyclical of Pius will have an influence like that had by Leo XIII's "Condition of Labor," which Pius describes in the present Encyclical: "Under the teaching and guidance of the Church, many learned priests and laymen earnestly devoted themselves to the problem of elaborating social and economic science in accordance with the conditions of our age, for the chief purpose of adapting to modern needs the unchanging and unchangeable doctrine of the Church."

"They do not allow it to remain hidden in learned obscurity, but bring it forth into the full view of public life, as is clearly shown by the valuable and well-frequented courses founded in Catholic universities, academies and seminaries."

### An Ominous Forecast

Great Russian Philosopher Portends Japan's Policy In China.

Every year that has elapsed since the conclusion of the World War, and almost every month proves anew the failure of virtually everything millions of men were induced to fight for. The war was to make the world safe for democracy, and has brought about dictatorship of one kind or another in many countries of Europe. The self-determination of nations was another ideal the war was intended to establish, while today the cry of oppressed minorities and weaker nations arises from all parts of the world. It was to be, moreover, the war to end war, with the result that the fear of a disastrous cataclysm of an armed nature is keeping alive militarism everywhere. The Balkan question was also to be settled once and forever, after it had proven a source of political intrigues and wars for a hundred years, but it too is as far removed as ever from a true solution. In the Far East, on the other hand, there looms a danger which promises to plague our own country and the great powers of Europe for no one knows how many centuries. The war and its aftermath has helped to develop it.

The Japanese have cleverly turned the impending danger of a collapse of the European-American financial and economic system to their advantage by a stroke as ruthless as any attempted by a European country bent on colonial conquest. Hard-pressed for room for its ever growing population and also for raw material, lacking the islands which have so far constituted the Japanese Empire, the statesmen of that country have long cast about for new territories on which they could settle the human overflow and whose natural resources would aid in the development of Japanese industries. What this, a real need of an ambitious nation, might lead to, was long ago discerned by those able to interpret the lessons history teaches.

The great Russian philosopher Solovief in one of the essays, published in 1899-1900 under the title "Three Discourses," foresaw to an extent the calamities of the twentieth century, including the rise of the nations of the Mongolian race under the leadership of Japan. Speaking of the distant future, the days of the Antichrist, to which a short story included in one of the essays is devoted, the distinguished Russian declares:

"The twentieth century after the birth of Christ was the epoch of the last great wars, internal dissensions and revolutions. The greatest of all wars, conducted in foreign countries, had for its cause the intellectual movement of pan-Mongolism in Japan, reaching back far into the nineteenth century. The Japanese, impelled by a desire to imitate, had adopted with remarkable rapidity and success the essential outward forms of European culture, and had likewise made their own a number of European ideas of a lesser category. They had learned from newspapers and books of history of the existence in the Occident of pan-Hellenism, pan-Germanism, pan-Slavism, pan-Islamism, and now announced the great idea of pan-Mongolism, meaning the union of all people of Eastern Asia under their sovereignty, in order that they might conduct a conflict against the foreigners, i. e., against the Europeans."

Astonishing as it may appear at the present time, and in the light of the events now transpiring in Manchuria, Solovief over thirty years ago foresaw that the Japanese would before long be in a position to gain a foothold in China, a prerequisite for their plans, because of a great war in Europe at the beginning of the twentieth century. He writes: "They (the Japanese) took advantage of the fact that Europe was, in the beginning of the twentieth century, occupied with the last decisive war against the Turkish crescent, and they began to realize their great plan. At first they occupied Korea and afterwards Peking where, with the assistance of the progressive Chinese party, the old Mandschu dynasty was gotten rid of and that of Japan installed in its place. The Chinese conservative party was soon reconciled to the new condition of things, realizing it to be wiser to choose the lesser of two evils, and that blood is under all circumstances thicker than water. Moreover, the old China was already too much weakened to uphold itself as an independent state, and was, therefore, approaching the inevitable fate of submitting either to the Europeans or to the Japanese." The Russian philosopher believes the Chinese, forced to face this alternative, would choose the rule of the Japanese in preference to that of the European powers, because of the conviction the former would not touch the innermost principles of the national life of China as would the others.

Once the Japanese had gained a firm foothold on the shores of Eastern Asia, the story continues, and had convinced the Chinese of the necessity of making common cause with them, their army and navy was increased, drawing on the fine manpower Manchuria, Mongolia and Thibet offered. At last the inevitable clash with Europe occurred during which an army, commanded by a member of the Japanese dynasty, penetrated into the very heart of Europe. The Russians are beaten badly and Germany is overrun by the armies of the Mongols, since it cannot resist both them and the French with whom it is at war. After that continental Europe is for a hundred years subjected to the rule of the Asiatics, who are, however, ultimately driven out. It is shortly after this the Antichrist appears.

Of course, the events we know do not agree in every particular with this strange phantasy of the Russian philosopher. However, on the whole he has forecast correctly enough the trend of affairs from 1900 on to the present day. And the end is not yet! The conquest of Manchuria by the Japanese may well be a turning point in the history of the modern world.—Central Verein Service.

### Picture Prize Contest

Last Fall, one of the associations furnishing pictures for this paper, announced a contest for pictures of Catholic subjects, suitable for publication. This contest is now being renewed.

An invitation is now extended to all readers of the Diocesan Edition of Our Sunday Visitor to send us pictures of timely and interesting Catholic events, persons and places.

We shall forward these to the association sponsoring the contest. They will pay promptly for pictures accepted and used.

We cannot undertake to return pictures not accepted unless these are accompanied by a self-addressed and stamped envelope. The return envelope MUST bear sufficient postage. We cannot enter into correspondence about entries in this contest.

Send pictures to

THE REV. AQUINAS KNOFF, Diocesan Editor,
Box 920, Huntington, Indiana.

### Explodes Theory Of "Missing Link"

(Continued from Page One)

quarts and various other stones; that he worked and carved the horns of stags in the very best manner, and that he used to a large extent the skulls and bones of stags as vessels. Therefore one may say with certainty that this personality, so closely related to Pithecanthrope was a man, despite the fact that his physiognomy differs so widely from ours."

The director of the Museum for Ethnology in the Vatican adds this to the above statement: "This sensational report about discovered facts puts an end to the controversies of theories." Those scholars who believed in descent of man from animal, experienced fresh disappointment. The so-called Pithecanthrope, the link between animal and man, in which those explorers believe, has not yet been found. The skeletons found near Peking, in which they thought to have discovered the proof of that thesis, belong to a man endowed with reason.

### Bishops' Statement On Relief Inserted In Senate Records

(Continued from Page One)

authorized in a federal department or bureau than is absolutely imperative.

"We state the mind of the Administrative Committee when we say that the more leeway given to local authority and administration in the allocation of federal funds appropriated in the present emergency, the more effective will be the relief. Such a course would bring more of the money appropriated to the definite relief required, would be a saving to the Federal Government, and would be more in harmony with the right and just balancing of our Federal Constitution and State Sovereignty, each being respected in its own particular field.

"We respectfully request authorization to file with your Committee not only this statement but the full statement issued last November by the National Catholic Welfare Conference, copy of which is attached."

Dr. O'Grady, speaking in favor of the Bills, stressed the emergency character of legislation of this kind, and urged that as far as possible any funds appropriated under these measures be employed to provide work for the unemployed rather than to giving direct relief. He also urged the importance of providing the work through established state agencies, to avoid duplication of effort through the setting up of new machinery for this purpose.

### Carmelite General

The Most Rev. Hilary J. Doswald, O. Carm., an American priest, who recently was elected General of the Carmelites of the Ancient Observance. Father Hilary was born in Germany of Swiss parents in 1879 and came to the United States when fourteen years of age. He was president of St. Cyril's College, Chicago, for twelve years, and for six years was pastor of St. Cyril's church in the same city.

### Pilgrimages Continue To Guadalupe Despite Congress Antagonism

Mexico City.—Despite the anti-Catholic attitude of the Mexican Congress and the unanimous adoption of proposals censuring certain officials for participation, or permitting their wives to participate, in the Guadalupan fourth centenary commemoration, pilgrimages continue to come from various sections of the country.

Pilgrimages did not come from the States of Vera Cruz and Tabasco nor were the people permitted to hold services in their own churches. The Catholic of Vera Cruz sent to the Archbishop of Mexico City the following telegram: "The Catholics of Vera Cruz, prevented from celebrating in their closed churches the glorious national fiesta of the Fourth Guadalupan Centenary, join their enthusiasm and love with those of Catholics from all over the country and ask you to place the special offering of their hearts at the feet of the August Empress of Mexico."

In the last two weeks there have been several large pilgrimages. That of the Diocese of Tulancingo was joined by a special delegation from the town of Magdalena Mixuica. The Dominicans, Augustinians, and Jesuits held special services last week, and the Apostleship of Prayer, Catechists of St. Francis Xavier, and other church associations and the Indians from San Andred Tetelpico this week. The four branches of the Accion Catholica Mexicana held a special commemoration in the Basilica on December 22 at which the Apostolic Delegate presided.

Meanwhile Senator Maulio Fabio Altamirano has proposed that the Basilica of Guadalupe be suppressed as a shrine and made into a Museum of the Revolution. This proposal is known generally to be unconstitutional, since, according to the Constitution, the Legislative Power cannot dispose of churches. Another proposal presented in the Chamber of Deputies would change the name of Guadalupe to "Colonia Gustavo A. Madero."

### O. K. ALL 'ROUND

"Jack hasn't come home. Am worried. Is he spending the night with you?" wired Smith's wife to five of his friends.

Soon after the husband arrived home, and before long a messenger boy came in with five replies to the wires his wife had sent. They all read: "Yes, Jack is spending the night with me."—Tit-Bits.

### ONLY EVERY FIFTY

Father Flanagan, stationed at Ames, Texas, attended an elderly member of his scattered flock—a woman 92 years old—living back in the country. Seriously ill, she was advised about being anointed. To which she replied:

"No! no! Father, I was anointed fifty years ago."

"Never mind that," said the priest.

Eliza—"Ah don' hold wid dem spiritualists no mo'."

Mandy—"Huccum dat?"

Eliza—"Ah went to one of dem meetin's to find out whah is at mah earrings what disappear', an' all Ah finds out is dat mah necklace disappears."

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# CHILDREN'S COLUMNS

*"Suffer the little children, and forbid them not to come to me.."*

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.

## FOR CHILDREN OF ALL GRADES

### The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them)

*THE SEVEN SACRAMENTS*

*Sacrament of Penance*

What do you mean when you say you are sorry for your sins?

Can a little child be really sorry even for a little child's sins?

What words do you say when you are sorry for sins?

Why must you also try never to do those sins again?

* * *

Here we are back again, little tots. We know you had a bright and happy Christmas and that the Infant Jesus has blessed you and smiled upon you when you prayed to Him. Maybe by this time some of your toys and dollies are broken, and all the candy and fruit eaten up, but you still have the love of the Infant Jesus in your young hearts. That is what makes Christmas a real birthday of Jesus.

One of our good friends wrote, asking why we did not tell the children to have a Memory Christmas each month. That would keep us thinking about the Infant Jesus in a lasting way. For instance, each month of the year, mark off the 25th. day as a special day to remember Christmas and the Birthday of Jesus. Or, you might take the date of your own birthday, whether it be 6th., 10th., or any other date. Celebrate that each month, instead of only once a year, and receive Holy Communion, and remember the Birthday of Jesus.

Can you think of some way so that you would not forget how very, very good you were and how very, very happy you were, on Christmas?

With Catholic children, the holy and happy spirit of Christmas should not be forgotten, just because the play-things and the goodies are all gone. When you knelt at the little crib in your church, and looked down at the tiny figure of Jesus, lying there so sweetly, you knew in your young hearts, how happy it is to be near Jesus. You can be near Him every day, and every moment, by saying your prayers and thinking of Him often, and loving Him always. How are YOU going to remember Him, and His Goodness to you?

### What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them)

*THE SEVEN SACRAMENTS*

*Sacrament of Penance.*

When is our sorrow Perfect?

When is our sorrow Imperfect?

Can you give an example of each kind of sorrow?

Tell in your own words what is necessary for Contrition, or Sorrow for sins?

* * *

Already now children, to carry out your good resolutions to study your Catechism harder and more regularly this year. What, wasn't that one of your good resolutions at Christmas and New Year's? Well then, let's make that good promise right now.

The questions asked each week on your Children's Page, are not hard. If we asked only questions that you knew, you would not be learning anything, but simply repeating things you had already learned. We do not give you the answers to these questions because we want you to THINK them out, or LOOK up the answers. I have seen children working cross-word puzzles, and thumbing a dictionary for an hour to find a certain word. That was just to fill out a puzzle.

Your Catechism teaches you how to love and serve God, how to do good and to avoid evil. It teaches you the way to Heaven, where your soul is to be happy forever with God.

Well, if the Catechism questions seem hard at times, study, think, search and inquire until you find out the correct answers. Then you will not so easily forget these teachings. If you still are in doubt, just keep on asking others, like your parents, your teachers and your Pastor until you are sure.

So many grown people tell us that they used to know the Catechism questions and answers, word for word, but they cannot answer many of them now. They simply put the words in their memories, but did not THINK OUT the reason and the cause for these teachings of our Lord. Begin your study this year seriously and properly. You will never regret the time and efforts spent.

### For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them)

*THE SEVEN SACRAMENTS*

*Sacrament of Penance*

What motives move us to Perfect Contrition?

What motives actuate us in Imperfect Contrition?

Why should all motives for Contrition be good and supernatural?

Give illustrations of the Perfect and the Imperfect Contrition.

* * *

Happy and Holy New Year to you more advanced students of teachings of our Divine Lord. We are back again to the lessons, where we left off before the Christmas holidays. With an earnestness born of the happiness we experienced at the holy season of Christmas, we should determine to remain close to that humble throne of the Divine Master, and learn the ways of virtue: the ways of God.

It should not be necessary to urge pupils of your age to be faithful to your study of Catechism. Let your motto for this coming year, and every year, be to THINK, to INVESTIGATE, to INQUIRE. Then you will be able to give a reason for the Faith that is in you.

Regarding above questions, let us submit an illustration. Three sons, by an act of wilful disobedience, offended a good father. That is what happens when we transgress God's laws. They have angered their father, and know they deserve punishment. They all repent and CRAVE PARDON, but from different motives.

The first son really loves his father; the thought of displeasing him fills his heart with grief and sorrow; he thinks more of this than of the punishment. He would willingly suffer the punishment and repair the evil he had done. This is an example of Perfect Contrition.

The second son, has not the same love and affection for his father. Love alone, of ITSELF, is not sufficient to induce sorrow. Yet, he is ashamed of his base conduct, and fears the punishment of the father. Besides this, he does resolve to love his father more in the future and to prove this love for his fidelity. This might be taken as Imperfect Contrition.

The third son has no love for his father. He does, however, fear the power and vengeance of his father. He resolves to do better in the future, but only through the motive of FEAR. This son could hardly expect pardon, nor expect to escape punishment. Such repentance falls short of the requirements of Attrition.

This lesson should impress you with the great importance of Contrition for the worthy reception of the Sacrament of Penance.

### *A New Saint Each Week to Love and Imitate*

S.—Feast of the Holy Family. (1st. After Epiphany.)
M.—St. Hyginus.
T.—St. Arcadius.
W.—St. Veronica of Milan.
T.—St. Hilary.
F.—St. Paul, 1st. Hermit.
S—St. Marcellus.

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list, and a short sketch of some saint.

**Friday—St. Paul, the First Hermit.**

Probably you would like to know what a Hermit is, then it will be of more interest to read about the First Hermit, St. Paul.

A Hermit is a man who lives alone in quiet, to pray and meditate on the things of God and of Heaven. The word is taken from a Greek word which means "people living in a desert". The terrible persecutions in the early days drove many people out of the cities and into the deserts. They would rather live in peace and quiet with God, than be denied the Faith and religion in which they believed. St. Anthony, in the 4th. century, brought together many of the Hermits and a great many joined their ranks.

St. Paul was born in Upper Egypt, about the year 230, and became an orphan at the age of 15 years. He was very rich and well educated. He became a Christian, and left the city quietly. His pagan brother told that Paul was a follower of Jesus, so Paul left all his wealth and fled to the desert. He intended to return to the city, but he found the joy and delights of being alone with God in prayer, so great that he remained in the desert the rest of his life.

He found a rocky place, with a palm tree and a spring near it, and here he spent ninety years in penance and prayer and meditation on Heavenly things. St. Anthony searched for Paul for three days, and when they met, they recognized each other and praised God. Paul told Anthony that he was soon to die, but he asked St. Anthony to bring the cloak which St. Athanasius had given St. Anthony. Anthony hurried back for the coat, and as he returned, he saw the holy soul of St. Paul rising to Heaven. It is said in the story of this Saint's life, that Anthony wrapped Paul in the cloak, and buried him in a grave which two lions had dug. St. Paul was 113 years of age when he passed to his reward.

### *CHILD'S BIBLE HISTORY LESSON*

I wonder how many of you can tell me what the last lesson, before Christmas, was about? We were following Jesus in His great work and His teaching of the people, but where did we leave Him?

We had accompanied Him to Jerusalem, and heard Him speak the parable of Heaven being like the king who made a marriage feast for his son, and invited many. He was amidst His own Jewish people, and was using every possible example and exhortation to bring the Chosen People to realize that He really was the Promised One of Israel.

Before He finished His public preaching, and the day of His capture and suffering began, Jesus spoke to the people about the Talents. This sermon was given on Tuesday in Holy Week, on the Mount of Olives. (Matt. 25) Jesus was anxious to tell the people that they must give an account to God for the gifts of soul, mind, body and earthly possessions, which God placed in their care. Our spiritual gifts, especially Faith warmed by Charity, will be judged by His perfect law of justice.

A talent, in those days, was a coin or a weight of varying value. What the talent was need not worry us. But the servants were given different amounts and two of them increased their talents, while the third buried his talent, in order to have at least that same amount when the master called for it. The lesson is, that we have all received gifts of soul, mind and body from God, to be used for His Glory and our own salvation, and the care of our neighbor.

Our God is a Just God. It is not enough that we do not waste what He has given us. We must use it and win His rewards. Each day brings us new graces from God. What use do we make of them? Do we bury them, by forgetting to use such precious talents from God?

Just as some men are large in body and others small, so God deals out to each one of us the gifts He sees fit for us. Whether we receive five, or two or only one talent, let us turn it to good use, and not allow false fear or sloth to cause us to bury it and do nothing for our Kind Benefactor and Father.

### HOLY MOTHER THE CHURCH

The Cross—the royal sceptre—
The traveller's surest guide.
Thou Temple of the Living God—
Rock of the fortified.

Unfurl that sacred emblem
The flag of Heavenly Truth—
The seven stars—your sacraments—
The stripes—His Sacred Wounds.

The thorns—the crown of glory—
The spear that pierced His Side—
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Heirs indeed we are to Heaven
If with our Mother we abide.

Oh Church our Loving Mother
How precious is your care
From the cradle to the grave
You are ever there.

—Helen Weyer.

Renew your subscription promptly. You should allow us three weeks to take care of renewals.

### *CHILD'S LESSON FROM TODAY'S GOSPEL*

*First Sunday After Epiphany*
*Feast of the Holy Family*

This feast, children, follows very soon after the blessed Christmas time. But, all the different states and mysteries connected with our Divine Lord, must be crowded into one year's calendar, so, here we are at the Feast of the Holy Family. On January 1st. we celebrated the Circumcision of Jesus, which to the Jews, was somewhat like the Sacrament of Baptism to Christians. Then came the Feast of the Holy Name, last Sunday. Now we should imagine our Infant Saviour about the age of twelve, and living at Nazareth with Mary and Joseph.

By building up this little life of Jesus in our minds, according to the feast days of the Church, we can follow our loving Master, step by step, and all through His life. Christians are, or should be, followers of their Master and Leader. Try to be that all through this year. Holy Mother Church will help and will guide you.

What thought could be more beautiful for all children at the beginning of the year 1932, than to try in every way to imitate those happy and holy Ones who gave us the model of a real home? Poor? Yes, and very poor, yet happy because God was there. They were poor only in this world's goods. No one is poor who has God so near. It is our special blessing to believe that God is present everywhere, and, at times, even enters our homes as our Eucharistic Lord. Wherever we are, God is present, because, in Him "we move and live and have our being."

In our homes, especially, then, we should endeavor to cultivate that holy and happy spirit of love and mutual sacrifice, which filled the little home at Nazareth where the Child Jesus was actually present, as the "Word-made-flesh". Children can make the Christian home a little heaven on earth. The best means of doing this is to do as Jesus did at the age of twelve. "He went down to Nazareth and was subject to them." He, the Divine Child, was subject (obeyed) human creatures, Mary and Joseph, because, they were placed over Him as earthly parents. Obedience to parents is the SECRET of the happy Christian home.

### *SUNDAY STORY*

**IMAGINATION**
**(Leo A. Schwaiger)**

It was one of those very cold Saturday afternoons when the weather did not permit one to play any particular games or so without half-freezing. About the only sensible thing one could do was to stay in a warm house or perhaps go to some moving picture show, and keep from being chilled by the ice-tinged winds in that way. But then, tomorrow was the children's Communion Sunday, and so of course one was obliged to go to confession today.

"Mother, I'm not going to confession. It's too cold outside to walk the long distance to church on a day like this. Br-r-r!" said Regina Martin, as she closed the door of her house, and seated herself comfortably alongside a radiator.

"But Regina, you really ought not miss your confession today if you wish to go to Communion tomorrow. It's children's Sunday, you know."

"Well, I don't care, mother. I'm not going to freeze."

The telephone interrupted the discussion at this point, and Regina jumped up to answer it. "Sit down, mother, it probably is one of the girls calling me up," she said as she left the room.

It was. Martha Stevens, one of her intimate chums, was asking her if she could go to the movies with her this afternoon. The day was so dreary, and there really wasn't anything to do at home, Dearie. Could she come? Regina would ask her mother. She would have to have her permission first. Would Martha hold the line a minute, please? Yes, Martha would hold the line.

"Hey, Mom, can I go to the show with Martha Stevens?" Regina yelled into the dining room where her mother was house-cleaning. "She says we can be back in time for dinner. Can I go, Mom?"

"Why, it really is too cold out to go to church and confession today," her mother interposed, pointedly.

"Oh!" exclaimed Regina, as she realized the full meaning of her mother's words. Mother meant that if she could walk all the way to the show in this cold, she surely could go to church, too. Her own imagination had run away from her. When she could go to a show it was all right, but when it came to going to church—

She ran back to the telephone with a firm decision in her mind.

"I can go to the show with you, Martha," she said, "if—if, why, if we go to confession first!"


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### *QUESTION BOX FOR CHILDREN*

Frequently during the year children and parents write us asking for a simple explanation of questions proposed by children. This column is for religious questions only, and only for children and parents. Send in your questions to Editor of Children's Page, OUR SUNDAY VISITOR, Huntington, Indiana. Your full names and addresses will not be printed.

Many questions have been sent in, which our children should ask their Pastors in confession. Your Pastors will gladly help you and explain things to you. For instance a child from Moline, Ill., asks if she should tell, in confession, how many times she has given "back answers to parents". If your questions are not answered, there is a good reason.

**Will you please give a short sketch of my Patroness, St. Irene?—I. E. D., Ft. Wayne, Ind.**

I will keep on looking, Irene, but the closest I can get to Irene, from my four books at hand, is St. Irenaeus. If I find Irene I will tell you about it. The name "Ireneaus" is from a Greek word which means "peaceful". He was a Saint, a martyr, a Father of the Church, and a Bishop. He was born in the year 130 and died in 202. He was instructed for Baptism by St. Polycarp, and St. Polycarp was a disciple (pupil) of St. John. Irenaeus did everything his good teacher Polycarp told him, because Polycarp practised what he taught. The lesson from his life is that we should faithfully follow the good example as well as the teachings of those over us. And, as you grow older, remember, that Irenaeus was encouraged to do good, more by example than by teaching. "Be doers of the word and not hearers only". Many girls and Sisters have names taken from the names of Saints who were men, so do not be surprised nor disappointed if St. Irenaeus is your Patron.

**Why do altar boys hold the priest's chasuble at the elevation? In a High Mass why does the priest sit down so often while the choir sings?—H. C. B., Detroit.**

In early days of the Church, the Chasuble was somewhat longer in the back and it fell over the arms almost to the wrists. On this account it was not easy for the priest to lift his arms when he raised the Sacred Host and the Chalice. It was easier and safer when the garment was raised from the back. Before the priest sits down, at a High Mass, he has already said the Gloria and the Credo. Singing takes longer than reading, and it adds solemnity to the Mass, for all to be seated and join in spirit with the choir when they sing.

**I sent you a child's poem to publish. It did not appear. Do you answer all such letters or return them?—A. N. B., Charleston, S. C.**

I hope many other readers see and read your question and this answer, Anna. It is impossible to print on our Children's Page in a whole month, the poems and stories that come in during a space of three or four days. We do not return manuscripts, unless return postage is enclosed. Our Children's Page has a purpose which must be answered and filled. The literary endeavors of each person may be worthy in the writer's mind, but unsuited, or untimely. As far as I know, nothing is paid for articles sent in. We already have far more than we can use. By this we do not mean to discourage you, and your efforts. Keep trying. We receive hundreds of little poems, but simply have not space for them. Thank you A. N. B. and P. M., of Waukesha, Wis., and M. L. of Detroit, Mich

### GOOD MANNERS.

There is no better word that can be said of us than that we "are Christian gentlemen." According to one great writer, Cardinal Newman, a gentleman is one who never hurts nor injures another person. A good Christian is one who never offends God. There is the good life made up of duty and kindness.

In order to keep from hurting anybody's feelings, we should know what to do and how to do it properly. That is why we give you these little hints each week. A boy soon grows to be a man. We want to help you to be a real Christian gentleman.

Today we shall tell you a few things about the conduct of a child at Holy Mass. Many questions have come in to us, and here is the answer.

At Low Mass—Stand at both Gospels, and it is allowed to sit after the first Gospel until the Sanctus. You may sit down again, after the Communion of the priest at Mass, until the Blessing is given. Then you should kneel, and stand again for the last Gospel.

At High Mass—Kneel until the priest sings the first words of the "Gloria in excelsis," then stand. Sit down whenever the priest sits down. Stand up during the singing of the prayers, except at a Mass for the Dead. You should kneel during those prayers. Sit during the reading of the Epistle, and rise when the priest sings the Gospel. When the priest begins the words of the "Credo," stand, and then be seated when the priest sits down. At the words "Et incarnatus est" in the Credo, all should kneel down, except the priest.

You may remain seated during the Offertory, but stand when the priest sings the Preface. Kneel from the Sanctus until after the Communion. Stand during the singing of the last prayers, kneel for the Blessing, and stand again for the last Gospel. Bow the head at the sound of the Holy Name of Jesus, and also at the words "Glory be to the Father, etc."

Never leave the Church until the priest has left the altar.

Listen carefully to the sermon, and remember that the Mass is a Holy Sacrifice, and the sermon, is the "word of God."

As a well-spent day brings happy sleep, so life well used brings happy death.—Leonardo da Vinci.

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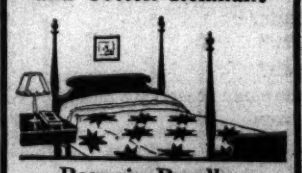
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